

THE ECLECTIC REVIEW,

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Art. I. Middleton's *Doctrine of the Greek Article, applied to the Criticism and Illustration of the Greek Testament.*

(Continued from p. 678.)

WE are now to fulfil our engagement, by giving a synopsis of Mr. Middleton's system; studying brevity so far as it is compatible with perspicuity.

All the insertions and omissions of the Greek Article respect Appellative Nouns,—Proper Names,—Abstract Terms,—certain cases of apparent anomaly,—some peculiar words,—and the concord of the Adjective with the Substantive. Each of these will be the subject of a proposition, with subordinate divisions.

PROPOSITION I. (Ch. III. of Mr. Middleton.) To ascertain the rules of the position or the omission of the Article with the Appellative Nouns.

SECT. I. Insertions of the Article in subservience to the purpose of *Retrospective Reference*.

Rule i. On the *renewed mention* of an object before named, or expressed by a synonym, or only adverted to, the article is inserted. e. g.

Object before named. Κορίνθιοι, προπέμφαντες ΚΗΡΥΚΑ, ἑπὶ τὴν Ἐπίδαμνον· ὡς δὲ Ὁ κήρυξ τε ἀπήγγειλεν οὐδὲν ἱερηναίων—Thucyd. i. 29.

Synonym before expressed. Κολάσαντος δὲ τινος ἰσχυρῶς ἈΚΟΛΟΥΘΟΝ, ἤρετο τί χαλιπαῖνοι τῷ Δεράποντι. Xen. Mem. iii. 13. 4.

Object adverted to, so that its existence is clearly inferable in the hearer's mind. Ὅταν τι ΨΕΥΔΟΝΤΑΙ, ἀόριστα καὶ ἀσαφῆ πειρῶνται λέγειν, φοβούμενοι ΤΟΝ ἑλεγχον, i. e. the conviction which lying boasters have reason to apprehend, and which Æschines charges his rival with audaciously outbraving. Cont. Ctes. 34.

Rule ii. The Article is employed when the reference is, κατ' ἐξόχην, to an object *pre-eminent* in the hearer's notice among others of the same kind; whatever be the nature of the pre-eminence, whether excellency or vileness. e. g.

Ἡ νόσος ἐπικέκτο ἅμα καὶ ὁ πόλεμος. Thucyd. ii. 59.

Valckenaer has a valuable note on the use of the Article in expressing contempt, on the Phœnissæ, v. 1637.

Rule iii. The Article is prefixed to *Monadic nouns*, i. e. nouns indicating objects which exist singly, or of which, if several do exist, only one can, from the nature of the case, be the subject of discourse.

Ἐπιτα τὰς προβόλας παραδιδότωσαν τὰς γεγενημένας ἵνεκα τῆς πομπῆς, ἢ τῶν ἀγώνων τῶν ἐν τοῖς Διονυσίαις. Lex Attica ap. Demosth. cont. Mid. p. 90. ed. Taylor. The two first instances illustrate the latter part of the rule; and the final one, the former part.

Ἐκκόφας τὰς θύρας, ἑισήλθιν εἰς τὴν γυναικωνῆτιν. Lysias, ad Sim. ed. Taylor. 8vo. p. 29.

Rule iv. 'Under the same division may be classed the numerous examples, in which the Article has the sense of a *Possessive Pronoun*.

Ἡγῆτο ἕκαστος, οὐχὶ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι. Demosth. de Cor. 59.

Ἀλγίῳ τὰν κεφαλάν. Theocr. Amaryll. 52.

Rule v. Upon the same principle (i. e. reference to a pre-eminent, or to a monadic, object) the Article is prefixed to names of the *great objects in nature*.

Οὔτε τὸν ἥλιον ἡσχυοντο οἱ τῶντα ποιῆντες, οὔτε τὴν γῆν πατρίδα ἔσαν. Demosth. de Falsa Leg. 75.

Rule vi. The Article is prefixed to *Neuter Adjectives*, when they are used to indicate some attribute or quality in its general and abstract idea.

Λέγει δὲ, τί φῆς ἵναί το ὅσιον καὶ τί το ἄνοσιον; Platon. Euthyphr. 6.

Rule vii. Of *Correlatives*, or nouns &c. in regimen having a mutual reference, if the first has the Article, the second has it likewise.

Ἡ τοῦ γεωργῆ δόξα, ἀλλ' οὐχὶ τοῦ καθαριστῆ, κυρία. Platon. Theæt. ed. operum, 1602, p. 130.

Rule viii. In marking the relation of *Partitives* and their *Wholes*, the preceding rule applies; but with this difference, that many partitives *cannot* take an article before them.

Τὰ μίγιστα τῶν ἀσχερῶν. Æsch. cont. Ctes. 20.

Τίσι τῶν ῥητόρων. ibid. 3.

Rule ix. The principle equally applies to cases of mutual relation marked by μὲν and δέ.

Περὶ το μὲν σῶμα εἶναι φιλόπονος, τὴν δὲ ψυχὴν φιλόσοφος. Isocr. ad Dem. ed. Fletcher, p. 16.

SECT. II. Insertions of the Article in subservience to the purpose of *Hypothesis*; or as the representative of some object

of which, though as yet not introduced to the hearer's observation, an assumption is to be made.

Rule i. In all such instances, which are very frequent, the Article is used to denote *every* subject of which the subjoined predicate can be affirmed.

Πονηρὸν ὁ συκοφαντὴς αἰί. Demosth. de Cor. 71.

Τί χρεὶν τὸν ἑνὸς πολίτην ποιεῖν; ibid. 94.

αὐτὸ δὲ τὸν εἰς στρατηγήσονται ἵχιν. Xen. Mem. iii. 1. 6.

It is worthy of observation, that the constant occurrence of instances of this kind has betrayed grammarians into the absurdity of teaching that the Article is sometimes employed to denote *indefiniteness*, while they maintain that its very essential nature is to mark *definite* ideas. From such contradiction others have been led to the opinion, that its uses can never be determined with certainty. To Mr. Middleton the merit belongs, of having brought order and consistency out of this confusion.

Rule ii. In the same manner the Article is employed, in the *plural* number, to denote *whole classes* of objects.

Διαγινώσκεις σὶ τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἰδίδασκεν. Xen. Mem. iii. 1. 9.

‘To some one of these heads,’ says Mr. M., ‘we may, I believe, refer every *insertion* of the Article, of which the Greek writers supply examples: and every such insertion will be explicable in one of the two ways proposed.’ p 60.

SECT. III. To enumerate, and account for, the cases in which the Greek usage requires that the article be *omitted*.

Mr. M. has shewn, in the inductive part of his work, that the Article with its Predicate forms an Assumptive Proposition, of which the Copula is the *participle of existence*. If, therefore, cases arise in which the *fact of existence is not assumed*, but is declared in some other way, or is denied, it is evident that the participle understood would be either superfluous or contradictory: in such cases, therefore, the article must be *omitted*.

Rule i. In propositions which *merely affirm or deny existence*, the name of the object, concerning which the affirmation or denial is made, is not distinguished by the article.

Ἐπιστήμη μὲν γὰρ μὴ ὄντος, οὐκ ἔστιν ἐπιστήμη. Arist. Categ. vii. 19.

Ἔσται μὲν εἰρήνη. Æsch. cont. Ctes. 26.

Rule ii. Nouns preceded by *Verbs Substantive*, or *Nuncupative*, or by their *Participles*, are also anarthrous.

Ἐνὸς ἐμὶ, καὶ πρόθυμος εἰς ποιεῖν ὑμᾶς. Demosth. de Cor. 22.

Ὅτι δισπόης ἐστὶν ἀπάντων ἀνθρώπων. Æsch. cont. Ctes. 43.

Προδοτὰς τῶν Ἑλλήνων τοὺς Βοιωτάρχας ἀπικαλίσσι. Ibid. 47.

Τοὺς κορυβλοὺς, οὓς ἔλαβεν ἐν τῇ ὀρχήτρᾳ χορηγὸς ὢν. Ibid. 20.

Rule iii. The Noun following Verbs of *choosing, appointing, constituting, &c.* is anarthrous.

Ἦγεμὲν δὲ καὶ κύριος ἦρίθη Φίλιππος ἁπάντων. Demosth. de Cor. 59.

Ἦρίθη πριεβευτῆς εἰς Λακιδάμοισα αὐτοκράτωρ δίκαιος αὐτός. Xen. Ell. ii. ed. Glasg. 1762. t. i. p. 83.

Rule iv. Nouns placed in apposition, not explanatory of the essential meaning of the antecedent noun, but indicating the *end* or *purpose* to which the person or thing implied in it is subservient, are always anarthrous.

Δύναμιν ἔχιν ἡ πόλις, τοὺς ἡσιώτας. Dem. de Cor. 69.

Ἄνθρωπος ῥήτωρ, ἁπάντων τῶν κακῶν αἴτιος. Æsch. cont. Ctes. 93.

Rule v. In *universally exclusive* propositions, the Nouns expressing the excluded objects are anarthrous.

Μῆτε γῆν καρποὺς φέρειν, μῆτε γυναῖκας τέκνα τέκτειν γονεύσιν ὅμοια, ἀλλὰ τέρατα, μῆτε βοσκήματα κατὰ φύσιν γοναῖς ποιησθαι. Æsch. cont. Ctes. 36.

Οὐ κῶς, οὐ τείχη τῆς πόλεως. Dem. de Cor. 28.

Rule vi. Of Nouns in regimen, if the noun governed be anarthrous, the *governing* noun is required to be so likewise.

Δέρμα δὲ ἀνθρώπου, καὶ παχὺ καὶ λαμπρόν. Herodot. Melp. 64.

Πονηρῶν καὶ ἀχαρίστων οἰκετῶν τρόπους ἔχοντες. Demosth. cont. Timocr. ed. Taylor, tom. iii. p. 410.

Rule vii. Upon the same principle, if the Noun governing be indefinite in meaning and in form, the governed becomes anarthrous also.

Ἐπὶ ποτηρίῳ γε νομίζεις ἀργίαν τ' ἔχειν καὶ μαλακίαν ψυχῆς καὶ ἀμέλειαν. Xen. Œcon. i. 19.

Ψυχῆς γὰρ ὄργανον τὸ σῶμα. Plutarch. Symp. ap. Op. Wyttenb. tom. i. p. 644.

SECT. IV. Application of the principles established to cases of *Insertion* and *Omission* of the Article combined.

Rule i. In such sentences as bear the form of logical propositions, the *subject* takes the Article, but the *Predicate* does not.

Ζωγραφίαν μὲν εἶναι φθιγγομένην τὴν ποίησιν, ποίησιν δὲ σιγῶσαν τὴν ζωγραφίαν. Plut. de Aud. Poet. ap. Op. Wyttenb. i. p. 66.

Οὔτε ὁ πατὴρ υἱὸς ἴσθι, οὔτε ὁ υἱὸς πατὴρ. Plat. Hipp. Maj. Op. p. 1256.

Obs. In *convertible* propositions, both the terms require the Article, or it must be absent from both: or the two convertible nouns must be joined by a copulative, and made the subject of a proposition of which the Predicate is τ' αὐτό.

Ἔστιν ὁ Θεὸς ὁ ἰὼς. Plutarch. de Plac. Philos. i. 3. ap. Op. Wyttenb. iv. p. 531.

Καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαίῳ, χάρις ὀφειλομένη. Isocr. ad Dem. p. 12.

Οὐκ ἂν εἴη τοτὶ αἰσθησίς τι καὶ ἐπιστήμη τ' αὐτόν. Plat. Theæt. Op. p. 136

Rule ii. 'When two or more attributives, joined by a copulative or copulatives, are assumed of the same person or thing, before the first attributive the article is inserted, before the remaining ones it is omitted.'

Ῥώσιος ὁ υἱὸς καὶ κληρονόμος τοῦ τεθνηκότος. Plut. in Vita Cicer.

Τίς δ' ὁ τῇ πολεὶ λέγων, καὶ γράφων, καὶ πράττων, καὶ ἀπλῶς ἑαυτὸν καὶ τὰ πράγματα ἀφειδῶς δούς; Ἐγώ. Dem. de Cor. 27.

Τὸν γὰρ βασιλέα καὶ κύριον Ὅσιριν ὀφθαλμῶ καὶ σκηπτρῷ γράφουσιν. Plut. de Iside & Osir. ap. Op. Wyttenb. ii. p. 455.

Χριστὸς ὁ Κύριος καὶ Θεὸς ἡμῶν. Suidas, ed. Kust. tom. iii. p. 688.

It will occur to some of our readers, that this rule is substantially the same as that which has been published, in application to an important point of scriptural criticism, by the venerable Mr. *Granville Sharp* *. The inference, which that pious and amiable man had deduced from his own unassisted study of the Greek Testament, has been supported by the decided and public suffrage of the present Bishop of St. David's (Dr. *Burgess*), whose editions, of the Five Tragedies in 1779, and of *Dawes's Miscellanea Critica* in 1780, have abundantly established his right to high deference on any question of Greek criticism. But it had not been wholly unknown to scholars. 'It was acknowledged and applied by *Beza* and others,' says the learned dignitary, in his Letter to Mr. Sharp †. A partial and bigoted writer, assuming the name of Gregory Blunt, undertook to refute Mr. Sharp's criticism, in "Six more Letters," addressed to him; and, if effrontery, profaneness, and ignorance, were the proper instruments to be employed, it must be owned that the said Blunt (*hebeti enim ingenio est: Cic. Phil. x.*) had a chance of succeeding. In some future extracts from the work before us, we shall indulge our readers with some curious specimens of that unknown writer's extraordinary erudition and ingenuity. Mr. Sharp's canon, however, was put to a test the most fair and legitimate that could be conceived, by the Rev. Christopher Wordsworth ‡. 'It occurred to me,' says that meritorious writer, 'that I should

* Remarks on the Uses of the Definitive Article in the Greek Text of the N. T. &c. Third Ed. 1803.

† V. also the *British Critic*, July, 1802; where, besides *Beza's* clear recognition of the canon, ("id certe postulat Græci sermonis usus,") *Drusius*, *Calovius*, *Bishop Bull*, *Vitranga*, *Twells*, and *Wolfius*, are referred to, as supporting an individual application of it. We subjoin the testimony of another commentator, in England little known. 'Græci sermonis constructio non patitur hæc diversa prædicata ad diversa subjecta distrahi, sed uno articulo ad unum subjectum adstringit apertissime.'" *Crocii Comm. in Ep. ad Titum: Cassell. 1642. p. 342*

‡ Six Letters to G. Sharp, Esq. respecting his Remarks, &c. 1802.

probably find some at least of those texts, the translation of which you had called in question, cited and explained by the Greek Fathers; not indeed as instances of any particular rule, but expounded by them naturally, as men would understand any other form of expression in their native language. If Mr. Sharp's rule be true, then will their interpretations of those texts be invariably in the same sense in which he understands them; unless indeed it should appear, that some change in later times took place in the use of the Article.' The Herculean task of toiling through the dreary tomes of *seventy-one* Greek, and *fifty-seven* Latin, Ecclesiastical writers, besides the *Concilia*, the *Catena Patrum*, and other voluminous collections, was performed by Mr. W. with exemplary caution and impartiality. Not confining his researches to the direct mode of proof, he adduced a multitude of coincidences of expression of the casual kind, the value of which will be understood by every one who has studied the nature of moral evidence. The fair and honest result of the whole was an *ample confirmation* of the rule.

Thus was the canon confirmed as a *fact*; but it was reserved for Mr. Middleton to demonstrate its *basis*, to ascertain its *relation* to the system of Philosophical Grammar, and to assign its *limitations* as *necessarily* arising in conformity to the known laws of the language. We shall transcribe a part of the closing paragraph of his third Chapter.

' Having thus investigated the canon, and having explained the ground of its limitations and exceptions, I may be permitted to add, that Mr. Sharp's application of it to the N. T. is in strict conformity with the usage of Greek writers and with the Syntax of the Greek Tongue; and that few of the passages, which he has corrected in our common version, can be defended, without doing violence to the obvious and undisputed meaning of the plainest sentences, which profane writers supply. If, for example, Eph. v. 5. we are with our common version to translate ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ τοῦ Θεοῦ, "in the kingdom of Christ and of God;" or Tit. ii. 13, τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. "of the Great God and (of) our Saviour Jesus Christ," we must in consistency translate also from *Plutarch*, "Roscius the son and *another person* heir to the deceased;" though a Singular Verb follows: and so on in an endless series of absurdities. That the Fathers understood such passages in the manner, in which Mr. Sharp would translate them, and as, without doubt, they will be translated at some future period, has been fully ascertained by the researches of Mr. *Wordsworth*: and whatever may be thought of the Fathers in some other respects, it may surely be presumed that they knew the use of one of the commonest forms of expression in their native tongue.' pp. 93, 94.

PROPOSITION II. (Ch. IV. of Mr. M.) To ascertain the practice of the Greek writers, in prefixing, or omitting, the Article before *Proper Names*.

Upon this, which is justly placed 'among the most curious enquiries connected with Greek literature,' the penetration and the intellectual treasures of our author appear to great advantage. He traces the probable *origin* of the practice of prefixing the Article to proper Names; he shews that, in the early as well as in the subsequent usage, the article, a *genuine Pronoun*, 'so far from ever being intended to *define* the name, as most writers take for granted, is rather itself defined by the name,' having in its introduction the effect of obscure reference: he examines the practice of the *poets* in the insertions, and in the more frequent omissions, of the Article: for a most convincing reason, he bestows a particular examination on the usage of Aristophanes with respect to the Article before Proper Names: he then turns to the most suitable prose writers: and, finally, from this masterly piece of criticism and reasoning, he obtains much striking evidence to the truth of his great principle; and he establishes the two following canons, both arising from this general principle, 'that the article, as applied to Proper Names, as well as to Appellatives, is a pronoun of obscure reference, and that, conjointly with its predicate, it recalls an idea which has already had a place in the hearer's mind.' p. 115.

Rule i. Proper names of *men* never have the Article, except,

1. When the same person has been *recently mentioned*: or,
2. When the person is, from some cause or other, of such *notoriety*, that even without previous mention he may be recognized by the hearer.

Rule ii. Proper names of *deities, heroes, and places*, usually usually take the article on the ground of *notoriety*.

Obs. When particular rules, arising from the nature of the case, forbid the insertion of the Article, it is not prefixed to proper names any more than to appellatives. The only cases that can become applicable, are those of Rule i. and ii. under Sect. III.

PROPOSITION III. (Ch. V. of Mr. M.) To determine the Greek usage with respect to the prefixing, or the omission, of the Article before *Abstract Nouns*, or the names of Attributes and Qualities.

The indefatigable author begins with remarking, that this is 'a subject of greater difficulty, than any other which belongs to this preliminary Inquiry. On its first appearance, indeed, it presents a degree of perplexity, which seems to defy arrangement: but on a nearer view we shall discover, that certain laws are for the most part observed, though some licence be allowed; and that those laws are explicable

from the nature of the Article, as it has already been illustrated.' p. 121.

He then establishes the fact, that Nouns of this class, though they always express abstract ideas, may be used in a more or in a less abstract sense. From the proof and illustration of this, he remarks that, in numerous instances, the presence of the Article marks the *most* general and abstracted sense; and that, where the abstraction is meant to be *limited*, the Article is invariably *omitted*.

SECT. I. Cases of Insertion.

Rule i. The Article is inserted when the Noun is employed in its *most* abstract sense.

Ἡ ἀδικία ἄρα καὶ ἡ ἀκολασία, καὶ ἡ ἄλλη τῆς ψυχῆς πονηρία, μέγιστον τῶν ὄντων κακόν ἐστι. Plat. Gorgias, Op. p. 326.

Τοῦ ἀγαθοῦ ἄρα αἴτιον ἐστὶ τὸ καλόν. Ejusd. Hipp. Maj. Op. p. 1255.

Rule ii. The article is generally used before these nouns, when the qualities represented by them are *personified*.

Ἡ Κακία ὑπολαβούσα ἔπεν——καὶ ἡ Ἀρετὴ ἔπεν. Prod. in Xen. Mem. ii. 1.

Rule iii. Abstract Nouns take the Article, when that Article has the sense of a *Possessive Pronoun*. See Prop. I. Sect. I. Rule iv.

Οὐχ ὅιος τ' εἰμ' ἀποσοβῆσαι τὸν γέλων. Aristoph. Ran. 45.

Rule iv. These Nouns take the Article, where they have *reference* of any kind.

Τις ἀήδης κρασις ἀπὸ τε τῆς ἡδονῆς συγκεκριμένη ὁμοῦ καὶ τῆς λύπης. Plat. Phæd. ed. Forst. p. 159.

SECT. II. Cases of Omission.

Rule i. Abstract Nouns are put without the Article, if they are used in any manner in which they cannot be understood in the most abstract signification.

Ἐκὼ γὰρ δὴ πλείστη ἀταξία καὶ ἀκολασία i. e. in Thessaly. Plat. Crit. ed. Forst. p. 151.

Obs. This Rule will include various cases which have already been considered. e. g.

Pr. I. Sect. I. Rule i. In propositions which merely assert or deny existence.

Τρία ἴσθι, εἶδη, κακία ἀκρατία, θνητότης. Arist. Mor. Nic. vii. 1.

Ibid. Rule ii. After Verbs substantive or nuncupative.

Ἄνθρωπος, ἀισχύνη τῆς πόλεως γεγονώς. Æsch. c. Ctes. 89.

Καλῶ δὲ ἰγὼ τὸ κεφάλαιον, κολακείαν. Plat. Gorg. Op. p. 316.

Ibid. Rule iii. After Verbs of choosing, constituting, &c.

Ἐχθραν δὲ καὶ, ὄργας ἢ περὶ τίνων διαφορὰ ποιεῖ. Plat. Euth. ed. Forst. p. 33.

Ibid. Rule iv. Abstract nouns, put in apposition of the end or purpose, are almost invariably connected with verbs or participles of existence; so that they come under one of the preceding cases, though the verb or participle may not be expressed. Such forms as this are familiar:

Ἀρχὴ μὲν Φιλίας, ἔπαινος· ἔχθρας δὲ, ψόγος. Isocr. ed. Fletch. p. 14.

Ibid. Rule v. Universally exclusive propositions.

Μῆτε ἐνεργείας μεγάλης, μῆτε ξυμμαχίας προϋφειλομένης. Thucyd. i. 32.

The idea of a limited abstraction accounts for the anarthrous use of nouns pertaining to this class after verbs of *obtaining*, *having*, *fulness*, &c.; after adjectives of *fulness* and *emptiness*; and after verbs of *partaking*, when they bear merely the sense of having.

Upon the same principle the Article is omitted in the common forms of a *Hendiadys*, ἄνοιαν, &c. ὀφλισκάνει, δίκην δίδοιαι, ἡσυχίαν ἄγειν, &c.

Also, when abstract nouns are the predicates of propositions *not* intended to be *convertible*, such nouns are anarthrous, by Prop. I. Sect. IV. Rule i.

Rule ii. Abstract Nouns are anarthrous, when they are employed in the dative case *adverbially*.

Ἐτόνως καὶ ὀργῇ χωρῶντες. Thucyd. v. 70.

If, however, the *manner* thus expressed, be referred to under the notion of its being more especially the attribute of the subject in question; then the Article will be prefixed, and will have the sense of a possessive pronoun.

Ζῶσι τῇ μνήμῃ μᾶλλον, ἢ τ' ἐλπίδι· i.e. in *their* recollection of *their own* long life, &c. Arist. Rhet. ii. 15.

PROPOSITION IV. (Ch. VI. of Mr. M.) To state the cases of Anomaly that have been observed.

"It will not be deemed injurious to the Hypothesis, if certain usages occasionally prevail, of which it pretends not to assign the cause. It is sufficient if they furnish no evidence of its futility: and it is to be observed that they are omissions of the Article when it might have been inserted, not insertions irreconcilable with its alleged nature." p. 132.

Rule i. The Article is very frequently omitted before Nouns which otherwise would take it, when they are governed by a *preposition*.

Ἐξ ἀγροῦ·—κατ' ἀγοράν·—κατὰ πόλιν·—εἰς λιμένα·—αὐτος μέχρι ἱερνίου θιαίτητον προὔπεμψα. Plat. Theæt. sub initio.

Rule ii. In an *enumeration* of objects, the nouns expressing which are united by Conjunctions, or if the conjunctions are omitted by *Asyndeton*, the Articles are frequently rejected.

Ἦ γῆ, καὶ ἥλιος, καὶ ἀρετὴ, καὶ σύμφορος, καὶ παῖδις.—Æsch. cont. Ctes. 96.

Περὶ δὲ τῶν τοιῶνδε τί σε κωλύει δ' εἰλῆναι; ὅσον ἡλίου τε καὶ σελήνης, καὶ αἴθρων, καὶ γῆς, καὶ αἰθέρος, καὶ αἵματος, καὶ πυρός, καὶ ὕδατος, καὶ ὡρῶν, καὶ ἑαυτοῦ. Plat. Cratyl. Op. p. 280.

Ἀκρασίας γίνεται μιμητὴς, δεισιδαιμονίας, ἀκροχολίας, πικρίας πρὸς οἰκέτας, ἀπιστίας πρὸς οἰκίους καὶ συγγενῆς. Plut. de Discr. Adul. et Am. ap. Op. Wyt. i. 204.

Rule iii. *Ordinal* numbers, whether their nouns be expressed or understood, are generally anarthrous.

Πρώτου δὲ μηνὸς ἰνάτη. Plut. de Is. et Osir. ap. Opera Wyttenb. iii. 449.

Rule iv. *Superlatives* have so close an affinity to the ordinals πρῶτος and τελευτάος, ὑστάτος, or ἰσχυατος, that they sometimes are anarthrous.

Τῶν πάντων αἰσχιστοὶ τε, καὶ χαλεπώτατον, καὶ ἀνοσιώτατον, καὶ ἰχθυότων καὶ θηρίων καὶ ἀνθρώπων πόλεμον.—Xen. Ell. ii. ed. Glasg. tom. i. p. 119.

PROPOSITION V. To state the Greek usage of the Article with certain words: viz. πᾶς, ὅλος, οὗτος, ὅδε, and ἑκάστος.

I. Of ΠΑΣ.

Rule i. When πᾶς or ἅπας, in the singular, denotes the *whole* of the thing signified by the Substantive with which it is joined, the Substantive *takes the Article*: but when it is employed to denote *every individual* of that species, then the Substantive is *anarthrous*.

Case 1.

Τῆς γῆς ἀπάσης δίχα τετμημένης.—ὑπὲρ παντὸς τοῦ πολέμου.—Isocr. Pan. 48.

Case 2.

Τούτο δὲ οὐ παντὸς ἵνα ἀνδρὸς γινῶται.—οὐκ ἂν πᾶσα ὥς γνῶται. i. e. *not every man, not every sow*,—though some might. Plat. Lach. Op. p. 492.

Rule ii. In the plural number, where there is *reference*, the Article is inserted; where there is *not* reference, the usage is *variable*.

Case 1.

Περὶ ἀπάσας τὰς κατηγορίας σκιπτίον. Arist. Rhet. ii. 9.

Πάντων οὖν ἵνα τῶν ἐρημένων ἀξιὸν ἴσθιν ὀργισθῆναι. Dem. cont. Tim. ad fin.

Case 2.

Ὅστι πάντας ἀνθρώπους ὑδῖναι. Dem. c. Tim.

Ὅν γὰρ πάντα τὰ κακὰ φοβῆται. Arist. Rhet. ii. 6.

With respect to such instances as the last, we are of opinion that the author's *extreme caution* (a quality which marks the whole of his work, and which confers a high value on all his

conclusions,) has prevented him from assigning a more peremptory precision to this part of his rule. It appears to us, that all the instances adduced by Mr. M., and they are probably the strongest that have occurred to him, have a hypotheticalal reference; and we doubt extremely whether a single indisputable example could be alledged to bar him from making his rule absolute. This, we believe, would appear to satisfaction, if any one, in such a case, would ponder the sentiment of the passage, and supply the participle of existence. In the clause, for instance, just now adduced from Aristotle, the reader who examines the place will find the sense to be, 'that not all the things which are evil, and universally acknowledged to be so, are commonly dreaded by men.' So, in another passage, quoted from the Laches of Plato, the subsequent part of the sentence, 'αὐ δὲ ἄνοιαν, &c. shews that there is reference: 'Do you suppose that I call all those courageous, who are fearless through mere want of understanding?'—For the assumption cannot even be made of all children, *παιδιά*, but only of those who are very young. We would therefore carry the rule to the extent, that where there is not reference, the Article is omitted.

Rule iii. Abstract Nouns with *πᾶς* have the Article, where there is reference; but are *anarthrous*, if they have not reference.

Case 1.

Πᾶσιν τῇ δυνάμει Δαρῖος καταβεβήκει. *Æsch. c. Ctes. 52.*
 Ὑμῶς μου ἀκούσισθε πᾶσαν τὴν ἀλήθειαν. *Plat. Apol. Socr. sub initio.*

Case 2.

Ἐἰς πᾶν πάθος, καὶ πᾶν κίνημα. *Plut. de Discr. Adul. & Am. Op. Wyttenb. i. 194.*
 Πᾶσιν ὁργῇ ἐπιστάει τινα ἡδονῇ. *Arist. Rhet. ii. 2.*

II. Of ὅλος.

Rule. The construction of ὅλος resembles that of *πᾶς*: with reference it *has* the article; without it, not.

III. Of ὅτος.

Rule i. When the *identity* of reference of this Pronoun and the noun joined to it is *assumed*, the Noun *always takes the Article*.

ὑπὸ τὴν νύκτα ταύτην. *Herod. Call. 51.*
 Ταυτῇ τῇ ψήφῳ. *Ibid. 55.*
 Οὗτοι οἱ ῥήτορες—τοῦτον τὸν ἥνα. *Dem. cont. Tim. Taylor. iii. p. 410, 416.*

Rule ii. When the identity is not assumed, but *asserted*, the Noun (if not influenced by another rule) is *anarthrous*.

Ἔστι μὲν γὰρ πῶς αὐτὴ σαφής,—*Xen. Cæc. viii. 2.*

IV. Of 'ΟΔΕ.

What has been said respecting οὗτος, will for the most part apply to ὅδε. There are instances, however, in which the Article is omitted, when the Noun precedes the pronoun, especially if it be a Proper Name.

V. Of 'ΕΚΕΙΝΟΣ.

The usage of 'εκείνος with the Article appears to be the same as that of οὗτος and ὅδε.

PROPOSITION VI. (Ch. VIII. of Mr. M.) To examine the Greek idiom with respect to the position of the Article in the *Concord* of the Adjective with the Substantive.

Rule i. Where the attribute is *assumed* of the Substance, if one Article only be employed, it must immediately precede the Adjective.

Ὡς δορυκλήτου 'εὐσης τῆς Ἀττικῆς χώρας. Herod. Call. 4.

Ὅσα προσῆκε τὸν 'αγαθὸν πολίτην. Dem. de Cor. 55.

Rule ii. Where the attribute is not assumed, but *predicated*, the position is altered.

Κωνῆς τῆς πατρίδος 'εὐσης. Isocr. Pan. 30.

Τὴν Φωνὴν πραοτέραν ποιοῦνται. Xen. Symp. ed. Aldrich, p. 62.

Rule iii. When both the Substantive and the Adjective have the Article, the Substantive with its Article is always placed first.

Πρὸς τοὺς προγόνους τοὺς 'ημετέρους. Isocr. Pan. 6.

Τοῖς νόμοις τοῖς 'αρχαίοις χρῆσθαι. Xen. Ell. ii. ad calc.

Obs. Though this order is never violated, instances occur of an Ellipsis of the first Article.

Κασιππάτατο χώραν τὴν Μιγαρίδα. Herod. Call. 14.

'Οι βάρβαροι τρὸς τῷ σφετέρῳ 'ετίμῳ Μασίστιον. Ibid. 24.

We have now completed our view of the leading principles of Mr. Middleton's system: but, for the fuller elucidation of these principles, for the admirable strain of reasoning on their common basis, their respective application, and their mutual consistency, and for the fruits of extensive erudition which adorn the whole, we must refer to the work itself. In our estimation, that scholar will have little reason to felicitate himself on his parsimony or his indolence, who neglects to obtain it, and to peruse it attentively.

The examples are, in general, selected from the ample collections of Mr. M. Occasionally we have substituted others, partly from a motive of convenience, and partly for the sake of giving additional light and confirmation to the rules. We have not satisfied ourselves, without diligently reading and comparing them in their respective connections: and, to assist the reader in the same exercise, we have imitated Mr. M. in the particularity of our references, though we have seldom copied his notation.

It would be an arrogant pretension, to affirm that we have put Mr. M.'s doctrines to the test of an application to all the facts in the use of the article, throughout the vast extent of Grecian learning. Much remains to be done, before either an advocate or an opponent can occupy this high ground. Thousands of examples must be compared; many readings must be weighed again in the balance of impartial and rigorous criticism; and scholars must imitate Mr. M.'s patience in amassing materials, his judgement and skill in examining them, and his candour and caution in forming deductions from the scrutiny. Concerning the result of an universal investigation, thus instituted and perfected, we have no anxiety, either for the fate of the system or the honours of its author. The laws of moral evidence must be abrogated, before a series of inductions, not fabricated to fill up an assumed hypothesis, but faithfully drawn from the scrupulous study of actual phenomena, can be proved essentially erroneous. *Opinionum commenta delet dies, naturæ judicia confirmat.*

In our own "subseque" moments of conference with "the mighty dead," we have endeavoured to carry the recollection and comparison of Mr. M.'s observations, through a moderately extensive course of reading in the Ionic, and the Old and New Attic writers. Though these observations have been less numerous than we could wish, they have been of various nature, and in their issue very satisfactory to our own minds. Examples have occurred, which, at first sight, appeared to militate against the system; but the increasing habit of accurate attention has convinced us that they were really in accordance with it; while, to an amount beyond expectation, we have noted the recurrence of the most decided confirmations of the rules.

To any one who is apprized of the beautiful and philosophic structure of the Grecian tongue, the happy simplicity and harmony of Mr. M.'s doctrines on the Nature and Use of the Article will appear no small internal evidence in their favour. The progress which has been made, since the days of Bentley, in the investigation and criticism of this language, authorizes the expectation that new inquiries will be conducted with certainty and success. It is not a long period, since the false opinion of Expletives and Pleonasm, in the Greek idiom, was banished from the schools, and rational notions began to prevail on the use and beauty of the Particles. The common sentiments on the Article have continued in the old state of confusion and contradiction. It was for Mr. Middleton to bring order, light, and harmony out of the chaos. He has presented to the lovers of true learning, a work demanding their warmest gratitude, and which they will place in the same

rank of honour and use with the volumes of Bentley and Porson, Valckenaer and Rubnkenius. He may very properly adopt the declaration of a worthy example in ancient learning, with which we shall conclude this long lucubration.

“Quos mihi libelli iudices fingo et opto, scient, quantas hoc genus literarum difficultates habeat; intelligent, cum talis libelli summa perfectio ab infinito propemodum lectionis observationisque labore pendeat, quam humanum sit quædam non observare, omnia legere non posse; studium certe scribentis agnoscent. Ceterorum, qui istorum nihil sciunt, intelligunt, agnoscunt, levitatem contemno.” *J. C. T. Ernesti, in præf. ad Lex. Technol. Gr. Rhet. p. 24.*

The importance of the subject and of the work must be our apology for introducing it again in our next number. It will then be our duty to give some account of Mr.* M.'s *Application of his Doctrine to the Criticism and the Illustration of the New Testament*.

(To be concluded in the next number.)

Art. II. *Latin and Italian Poems of Milton, translated into English Verse, and a Fragment of a Commentary on Paradise Lost*, by the late William Cowper, Esq. With a Preface by the Editor, and Notes of various Authors. royal 4to. pp. xxvii. 328, price 2l. 2s. boards. Johnson, 1808.

POSTHUMOUS publications are frequently discreditable to their authors, and the reliques particularly of departed poets are liable to detract from their acquired reputation. Cowper presents an almost solitary example of a better fate: his fame, lofty and established as he left it, has been exalted and extended by his letters and poems published since his death, and his memory will be crowned with additional glory by these latest laurels of his muse.

Cowper's history as a man, and his career as a poet, were equally singular and interesting. He was of noble descent, and his prospects on entering into life were of the most cheering promise; there was no obstacle in the path to earthly riches and honour that lay before him, but his own insurmountable diffidence, which made him shrink back into the shade the moment he had stepped into the sunshine of preferment; his eye never recovered the shock; it never afterwards could gaze with desire or complacency on the world, or the things that are in the world. ‘He was a stricken deer who left the herd.’ Happily he was ‘found by one who had himself been hit by the Archers,’ who healed his wounds ‘and bade him

* It had escaped our notice, till this article was at press, that our respectable author has proceeded D. D. at the late Commencement at Cambridge.

live.' And though it pleased God thenceforward to afflict him with a mysterious malady, that preyed upon his peace, (for it was a malady in his affections and not in his understanding,) his reason was only sympathetically touched by a feeling of the infirmities of his heart. To the last hour of his long and melancholy life, whenever he could be roused by the tender assiduity of friendship to exert the energies of his soul, the same 'light from heaven,' that shines with pure and pre-eminent lustre through every page of his compositions, broke through the gloom of despondency and irradiated his theme. There cannot be discerned, we think, in any of his writings, a single trace of intellectual imbecillity. The grandeur, the grace, and the simplicity of superior genius, are impressed on every one of his works: even his fragments are neither the monstrous births nor the mis-shapen abortions of an impotent or a disordered imagination; they are the unripened fruits of a sound, and vigorous, and exquisitely cultivated mind.

We have intimated that Cowper's poetical career was not less extraordinary than the circumstances of his life. It is difficult for men of like passions with ourselves to comprehend, by what magic of self denial he could cherish his genius in secret for half a century, before he became a public candidate for the bays. While he was the companion of Thurlow, the friend of Coleman and Bonnel Thornton, and a favourite with the wits in their circle; but above all, while he was the contemporary of Churchill and the admirer of his prodigious talents, possessing congenial powers of satire, and equally delighting in manly and unfettered versification;—it is strange indeed, that in the ardour of youth, at the spring tide of ambition, while the gale of fortune blew prosperously upon him, he was not tempted to embark on the sea of glory, where so many of his associates were sailing, and where he must have been conscious that he might, if he pleased, make as felicitous a voyage as the ablest and boldest among them. It was *totally* impossible for man to possess endowments like Cowper's without knowing them, and knowing them himself it was *next* to impossible to forego the opportunity of making them known to all the world. Yet his youth had passed away, the tide of ambition had retired, the gale of fortune blew bitterly against him,—his heart was broken, before his tongue was loosed; and his first song 'by the rivers of Babylon,' in the land of his captivity, was the song of Zion. In his retirement at Olney, he composed about sixty hymns which were published among those of the Rev. John Newton, with his initial only (C). These humble pieces are the very language of the soul, and there is a soul in that language, which communicates almost unutterable things. We

allude particularly to such hymns as Nos. 64 and 67, Book I. 'The Lord will happiness divine on contrite hearts bestow, &c.' and 'My God, how perfect are thy ways, &c.' in which the most secret thoughts of a Christian's heart are laid open with child-like simplicity. Who that has sought mercy through the merits of a crucified Saviour, has not sometimes experienced the discouraging sensations, the deadly indifference, the Satanic risings of self-love, in the house of prayer, in the very presence of the living God,—which poor Cowper so pathetically bewails in these hymns : and who that has felt these *sistings* of the soul, has not been likewise tempted to let his faith fail him, imagining that none beside him had ever been so frightfully afflicted, or could for a moment have yielded to such unnatural and dreary distraction ! But the Poet's malady, the evil spirit which he sought to charm with the harp of David, overcame him at length ; and for many years it was probable that these anonymous hymns would be the sole surviving labours of the most highly-gifted poet of the last or the present generation. When Cowper had already passed the meridian of life in privacy and adversity, he was encouraged by Mrs. Unwin to undertake the composition of that series of poems, which is comprehended in the first volume of his works. These were published, and for a while they experienced the common fate of the ephemera of literature ; they were reviewed and forgotten. But undisheartened by this failure, and inspired by Lady Austen to enter upon a large work in blank verse, he produced '*the Task*,' which became so signally successful, that long before his decease, (for the elaborate translation of Homer added but little to his reputation,) he might have delighted himself, had he not been dead to the world while he lived in it, with the hope, full of *sublunary* immortality, which is the dearest object and reward of poetical exertions. After his death, Mr. Hayley published two quarto volumes concerning his life, in which were included his inestimable correspondence, and a few smaller poems and fragments of more exquisite originality, perhaps, than those which he had himself given to the public. His genius had already canonized his name among his countrymen ; but the lovely and affecting display of his heart, in his letters, gave a new and unfading charm to his poems, with readers of every description by whom virtue was revered, or suffering commiserated. While few poets, therefore, have appeared under more unseasonable and unfavourable auspices, still fewer have risen so rapidly into general and permanent fame.

In this sketch we have chosen rather to present the history, than the character, of Cowper's genius; of the latter we shall take some further notice in contrasting him with the lofty bard, to whom he has allied himself in the volume before us.

Of Milton so much has been said, that we can scarcely say too little. His merits have been irreversibly established by every test of sound criticism that has been employed to assay and illustrate them, as well as by every ordeal which envy, prejudice, or bigotry could invent to obscure or depreciate them. His genius was of the highest order, and qualified rather to command than to court admiration; the admiration which it obtains is rendered with less fervour than reverence, and more as homage to a sovereign than as gratitude to a benefactor. The sublimity of his invention over-awed the Graces, and the severity of his taste made fiction itself as inflexible as truth. In *Comus*, the loveliest, the most airy and delightful of all his poems, there is a dignity in the graver, and a chastised gaiety in the lighter scenes, as coldly dissimilar from the bewitching freedom and familiarity of *Shakespeare*, in the *Midsummer Night's Dream*, as *Sabrina* and her Nymphs are elementally distinct from *Queen Titania* and her Fairies. Milton's supreme dominion lay over the mind and the imagination, and over both it was exercised with a moderation almost as marvellous as its force: in his noblest labours nothing ever seems difficult to him; when he has been displaying powers that might be deemed supernatural, he appears so unexhausted and vigorous that we are ready to exclaim, in his own words,

"Yet half his strength he put not forth." *Par. Lost*, Book 6 v. 853.

Over the passions he either had little authority, or he disdained to employ it: the reconciliation between *Adam* and *Eve* after their fall, (*Par. Lost*, Book x, v. 845, &c.) is perhaps the only scene in his works that can move to tears: the penitence of *Eve* is indeed irresistibly pathetic. Milton's few attempts at wit and humour only prove, that he could condescend to neither, without falling from all his grandeur into absolute baseness. The chief excellence of his poetry is surpassing elevation of thought, sustained by unfailing powers of language; its chief defect is the absence of a charm neither to be named nor defined, which should render the whole as lovely as it is beautiful, and as captivating as it is sublime. His Muse has the majesty of *Juno* to dazzle the eye, but she want the girdle of *Venus* to bind the affections. His poetry will for ever be read by the few, and praised by the many: the weakest capacity may be offended by its faults; but it

would require a genius equal to his own to comprehend and to enjoy all its merits.

Cowper rarely equals Milton in sublimity, to which his subjects but seldom led; he excels him in easy expression, delicate pleasantry, and generous satire; and he resembles him in the temperate use of all his transcendant abilities. He never crushes his subject by falling upon it, nor permits his subject to crush him by falling beneath it. Invested with a sovereign command of diction, and enjoying unlimited freedom of thought, he is never prodigal of words, and he never riots amidst the exuberance of his conceptions; his economy displays his wealth, and his moderation is the proof of his power; his richest phrases seem the most obvious expression of his ideas, and his mightiest exertions are made apparently without toil. This, as we have already observed, is one of the grandest characteristics of Milton. It would be difficult to name a third Poet of our country, who could claim a similar distinction. Others, like Cowley, overwhelm their theme with their eloquence, or, like Young, sink exhausted beneath it, by aiming at magnificent but unattainable compression; a third class, like Pope, whenever they write well, write their best, and never win but at full speed, and with all their might; while a fourth, like Dryden and Churchill, are confident of their strength, yet so careless of their strokes, that when they conquer it seems a matter of course, and when they fall a matter of no consequence, for they can rise again as soon as they please. Milton and Cowper alone appear always to walk *within* the limits of their genius, yet *up* to 'the height of their great argument.' We are not pretending to exalt them above all other British poets; we have only compared them together on one point, wherein they accord with each other, and differ from the rest. But there is one feature of resemblance between them, of a nobler kind. These good and faithful servants, who had received ten talents each, neither buried them in the earth, nor expended them for their own glory, nor lavished them in profligacy, but occupied them for their master's service; and we trust have both entered into his joy. Their unfading labours, (not subject to change from being formed according to the fashion of this world, but being of equal and eternal interest to man in all ages,) have disproved the idle and impious position, which vain philosophy, hating all godliness, has endeavoured to establish,—that religion can neither be adorned by poetry, nor poetry ennobled by religion. We must now turn to the work before us, the offspring of their congenial minds.

The Latin and Italian poems of Milton were written in his

youth; they were translated by Cowper in his old age: we have, in this volume, the flowers of Milton's spring, and the fruits of Cowper's autumn. The merit of the originals has been acknowledged, both at home and abroad, from the time of their first appearance: it is therefore unnecessary either to insist or to expatiate upon it here. In these translations, we were pleased to observe that the versification (we mean the ten syllable metre,) is smoother, more elegantly compact, and more vigorously rounded, than the heroic rhymes were in Cowper's first volume; in which, though we find many passages of transcendant energy, and ravishing sweetness, the thought on the whole is too loosely attired in a careless and ungraceful *deshabille*. The Poet, we know, wrote purposely in these unrestrained numbers; and Churchill was his model: but it must be confessed that Cowper (and perhaps every other English writer) is far inferior to Churchill in the 'torrent, tempest, and whirlwind' of poetical eloquence. Every one, we believe, will agree with us in asserting, that *Table Talk*, the *Progress of Error*, and the other poems here alluded to, in heroic verse, are estimated more according to the *weight* of the gold of which they are composed, than by the *fashion* in which they are cast. These objections we apply only to Cowper's rhyming heroics. They are less felt in his lyric pieces, and the freedom which he assumes is more tolerable, where the lines are short, and the endings are frequently varied. But there *must* be melody and vigour in *each* line of the heroic couplet, and a corresponding harmony between *both*, besides a progressive cadence to the close of the period, where the strain ends: for every period ought to be *a tune*. In these translations, the poet will be found more equal, engaging, and sonorous in his numbers, than he was generally in his original poems. Perhaps this excellence was occasioned by the circumstance of his following, in high sounding Latin, and 'smooth-sliding' Italian, the excursions of a spirited Muse, then balancing her wings, essaying her strength, and meditating "no middle flight, above the Aonian Mount."

As a translator, Cowper has been sufficiently faithful to the text of his author, and he has abundantly compensated for any occasional and unavoidable defection. He is elegantly close, and eloquently free. We shall give several specimens, accompanied with very brief remarks, as no elaborate analysis of this work is necessary.

Among the introductory complimentary verses addressed to Milton by learned Italians, we select the following stanza from the canzone of Antonio Francini, rather as a felicitous anticipation

of the Poet's future attainments, than as a hyperbolical compliment at the time when it was written.

'The secret things of heaven and earth,
By nature, too reserved, conceal'd
From other minds of highest worth,
To thee are copiously reveal'd,
Thou know'st them clearly, and thy views attain
The utmost bounds prescribed to moral Truth's domain.' p. 6.

Milton's third Elegy, on the death of the Bishop of Winchester, composed in the Author's seventeenth year, and translated about Cowper's seventieth, is conceived in high poetical spirit, and exquisitely executed. 'It has often struck us that Milton's views of picturesque nature were more magnificent than just, more classical than correct; like the *Ideal* of beauty in sculpture and painting, his poetical beauty is equally the offspring of imagination; delighting the eye, and filling the mind, but never touching the heart with either the force or the tenderness of truth. In this poem we meet with a very inaccurate and offensive passage in the original, which is rendered yet more glaringly false in the translation. The latter is a remarkable circumstance, for Cowper is himself one of the most minute and faithful painters in verse of real Nature.

'Talia dum lachrymans alto sub pectore volvo,
Roscidus occiduis Hesperus exit aquis.' p. 121.

* *
'While thus I mourn'd, the star of evening stood,
Now newly ris'n above the western flood.'

Here the *first appearance* of the Evening Star, *descending* to "the western flood," is represented by two poets of unimpeachable taste, and enthusiastic love of truth and nature, as "newly risen" *above it*!—*Perhaps* Milton intended to convey the image of Hesperus darting through the broken clouds of a passing storm in the west; but Cowper evidently understood '*occiduis exit aquis*' according to the most obvious meaning of the phrase, and if he understood it rightly, with all due reverence to the authority of Milton we must affirm that he has taken a most unwarrantable poetical liberty with "the loveliest of the stars of heaven."

The apparition of the Prelate, in this elegy, ascending to the kingdom of glory with a convoy of angels, is striking and sublime.

'While I, that splendour, and the mingled shade
Of fruitful vines, with wonder first surveyed,
At once, with looks that beamed celestial grace,
The seer of Winton stood before my face.

His snowy vesture's hem descending low
 His golden sandals swept, and pure as snow
 New fallen shone the mitre on his brow.
 Where'er he trod a tremulous sweet sound
 Of gladness shook the flowery scene around :
 Attendant angels clap their starry wings,
 The trumpet shakes the sky, all ether rings,
 Each chants his welcome, folds him to his breast,
 And thus a sweeter voice than all the rest :
 "Ascend, my son ! thy father's kingdom share !
 My son ! henceforth be freed from ev'ry care."

So spake the voice, and at its tender close
 With psaltry's sound th' angelic band arose.
 Then night retired, and chas'd by dawning day
 The visionary bliss passed all away.
 I mourned my banished sleep, with fond concern ;
 Frequent to me may dreams like this return !" pp. 18, 19.

Milton's poetry abounds with classical allusions and mythological embellishments ; and these, particularly the latter, are sometimes singularly blended with scriptural truths and Christian subjects. The fourth Elegy, addressed to his Tutor, Thomas Young, then resident at Hamburgh, affords some curious examples of things sacred and profane thus blended together.

"Hence, my epistle,—skim the deep,—fly o'er
 Yon smooth expanse to the Teutonic shore !
 Hence, lest a friend should grieve at thy delay,
 And the Gods grant that nothing thwart thy way !
 I will myself invoke the King, who binds,
 In his Sicanian echoing vault, the winds,
 With Doris and her nymphs, and all the throng
 Of azure Gods, to speed thee safe along."—
 To opulent *Hamburga* turn aside,"—

'There lives, deep-learn'd and primitively just,
 A faithful steward of his Christian trust !'

Fly, therefore and surpass the tempest's speed,
 Aware thy self that there is urgent need ;
 Him, entering, thou shalt haply seated see
 Beside his spouse, his infants on his knee,
 Or turning, page by page, with studious look,
 Some bulky *Father*, or *God's holy book*,
 Or ministering (which is his weightiest care)
 To Christ's assembled flock their heavenly fare. p. 20, 21, 22.

The latter part of this Elegy is purely and evangelically Christian.

That which follows, on the *Spring*, exhibits a bold prosopœia of the *Earth* wooing the Sun, and putting forth all her beauty to attract his love.

‘Earth now desires thee, Phœbus ! and t’engage
 Thy warm embrace casts off the guise of age ;
Desires thee and deserves ; for who so sweet,
 When her rich bosom courts thy genial heat ?
 Her breath imparts to every breeze that blows,
 Arabia’s harvest, and the Paphian rose ;
 Her lofty front she diadems around
 With sacred pines, like Ops on Ida crown’d ;
 Her dewy locks, with various flowers new-blown,
 She interweaves, various, and all her own.’

After proceeding for fourteen lines further in the amplification of this train of ideas, the Poet makes the enamoured Earth thus passionately address the Sun :

‘How oft, when headlong from the heavenly steep
 She sees thee playing in the western deep,
 How oft she cries—“ Ah Phœbus why repair,
 Thy wasted force, why seek refreshment there ?
 Can Tethys win thee ? wherefore shouldst thou lave
 A face so fair in her unpleasant wave ?
 Come seek my green retreats, and rather chuse
 To cool thy tresses in my chrystal dew,
 The grassy turf shall yield thee sweeter rest ;
 Come lay thy evening glories on my breast,
 And breathing fresh through many a humid rose,
 Soft whispering airs shall lull thee to repose !
 No fears I feel like Semele to die,
 Nor let thy burning wheels approach too nigh,
 For thou can’st govern them ! here therefore rest,
 And lay thy evening glories on my breast !” p. 29.

In this charming passage we think the translator has fully equalled, if not excelled his author ; and he has given us an admirable specimen of compact and harmonious versification. Almost every poet has written on the Spring ; and it must be acknowledged, that few have written more nobly upon it than Milton, in the *Elegy* before us ; yet we cannot help thinking, that, if he had been *born blind*, he might have dictated every word of this poem, provided, under that disadvantage, he could have acquired the same knowledge of Greek and Latin, which he actually possessed. It is a *Scholar’s* poem from beginning to end ; and all the imagery and description in it might have been collected from books of poetry without casting one glance on the book of nature.

The Epigrams in this Volume are of indifferent quality ; excepting that addressed, with the Portrait of Cromwell, to Queen Christina, of Sweden. That vain, eccentric, and cruel woman, during her capricious career, was crowned with more poetical laurels than any sovereign since the days of Augustus. *Guido Filicaja*, and *Milton* were among the “ numbers without num-

ber," that complimented her Majesty ; the former in splendid lyrics, the latter in the epigram above mentioned. The rugged soul of Cromwell, and the sublime spirit of Milton, seem combined in the couplet that points this little piece.

' Ast tibi submittit frontem reverentior umbra,
Nec sunt hi vultus regibus usque truces :'

very feebly rendered by Cowper :—

' But soften'd, in thy sight, my looks appear,
Not to all Kings and Queens alike severe.'

Next to its transcendant merit, there is nothing more conspicuous in the poetry of Milton than his consciousness of that merit, which emboldens him to aim at the noblest heights of his art, and inspires him to foretell both his labours and his glory. That high consciousness of superiority above the profane herd, breaks out in strains of the proudest eloquence, in the Epistle to his father. But it is in the fine Poem addressed to *Manso*, Marquis of Villa, (the Patron of Tasso in the decline, and of Milton in the sunrise of his glory,) that the national Poet of Britain anticipates a great work which should make his name eternal. The original passage has often been referred to with admiration. Cowper has done ample justice to it in the following lines, the *eighth* and *ninth couplets* of which are truly *Miltonic*, both in structure and expression.

' Oh might so true a friend to me belong,
So skilled to grace the votaries of song,
Should I recall hereafter into rhyme
The kings and heroes of my native clime,
Arthur the chief, who even now prepares,
In subterraneous being, future wars,
With all his martial knights to be restored
Each to his seat around the fed'ral board;
And oh ! if spirit fail me not, disperse
Our saxon plunderers in triumphant verse !
Then after all, when with the past content
A life I finish not in silence spent,
Should he, kind mourner, o'er my death-bed bend,
I shall but need to say—" Be yet my friend !"
He too perhaps shall bid the marble breathe
To honour me, and with the graceful wreath,
Or of Parnassus or the Paphian isle,
Shall bind my brows—but I shall rest the while.' pp. 72, 73.

Our last extract shall be a fine specimen of blank verse ; the poem is written in refutation of an opinion, which Milton himself appears at another period to have entertained, that Nature is now in her dotage.

' Beautiful, as at first, a cend' the star
 From odorous Ind, whose office is
 To gather home betimes the ethereal flock,
 To pour them o'er the skies again at eve,
 And to discriminate the night and day.
 Still Cynthia's changeful horn waxes and wanes
 Alternate, and with arms extended still
 She welcomes to her breast her brother's beams.
 Nor have the elements deserted yet
 Their functions; thunder with as loud a stroke
 As erst, smites through the rocks and scatters them.
 The east still howls, still the relentless north
 Invades the shudd'ring Scythian, still he breathes
 The winter, and still rolls the storms along.
 The king of ocean with his wonted force
 Beats on Pelorus, o'er the deep is heard
 The hoarse alarm of Triton's sounding shell,
 Nor swim the monsters of the Ægean sea
 In shallows, or beneath diminished waves.
 Thou too thy ancient vegetative power
 Enjoy'st! oh earth! Narcissus still is sweet,
 And, Phœbus, still thy favorite, and still
 Thy favorite, Cytherea! both retain
 Their beauty, nor the mountains, ore-enriched
 For punishment of man, with purer gold
 Teemed ever, or with brighter gems the deep.
 Thus in unbroken series all proceeds,
 And shall, till wide involving either pole
 And the immensity of yonder heavens,
 The final flames of destiny absorb
 The world, consumed in one enormous pyre! pp. 55, 56.

Here our quotations must close; among our readers, we doubt not, many will be found to purchase the volume itself, not only for the sake of the two bards, whose common memorial it will remain, less liable to perish than brass or marble, but to meet 'one most desirable purpose of its publication,' *which is for the benefit of Cowper's Orphan Godson.* These poems were originally announced to be published by subscription, for the purpose of raising a sum of money to be expended in the erection of a national Monument to the memory of Cowper. This scheme, we presume, miscarried, for it has been silently abandoned.

We have purposely omitted to offer any extracts from the fragments of a Commentary on *Paradise Lost*, begun by Cowper, and here published from his Notes. He had only made minutes as far as the 341st line of the 3rd Book, and we find nothing that requires particular examination in these. They manifest, however, not only great delicacy of taste for the beauties of Milton, but extraordinary zeal for his honour,

and vindicate him both ingeniously and eloquently from the attacks of former commentators.

The volume is embellished with three spirited designs by *Flaxman*, the sculptor. The text is handsomely, though not very correctly, printed: among other errors of the press, two very awkward ones occur, which ought not to have been overlooked by the Editor; p. 54, we find "*Satan*" for "*Saturn*," the planet; and p. 226, the English word "*adequate*," instead of the Italian "*adequate*," turns a very emphatical passage into absurdity.

Art. III. *Travels in America, performed in 1808.* For the Purpose of exploring the Alleghany, Monongahela, Ohio, and Mississippi, and ascertaining the Produce and Condition of their Banks and Vicinity. By Thomas Ashe, Esq. 3 Vols. 12mo. pp.930. Price 1l.1s. bds. R. Phillips. 1808.

MR. Ashe appears to be one of the most singularly gifted of the whole tribe of travellers. He is quite superior to all prudential considerations that might interdict the needful expenditure of money and time; he is so hardy as to sleep on the bare ground, in the open air, without apprehension or detriment; so expert in shooting bears and alligators, as that nothing but his magnanimity and tenderness could have saved the woods and rivers of the new world from depopulation by his musket; so brave in challenging danger, and so undaunted in meeting it, and at the same time so dexterous in the management of his flat-bottomed boat, as to defy and escape all the perils of the Ohio and Mississippi, with their hundreds of islands, sand-bars, wooden-islands, sawyers, planters and bayeaux; and more than all, he is possessed of an imagination so vigorous, and feelings so tender, as to burst forth very often into phrases of mysterious sublimity and floods of tears. He has great reason therefore to thank his stars, and to pay such marked respect as he does (p. 34.) to "the heavenly bodies and the emanations issuing from them." Having fitted him so liberally for his great enterprize, they did not fail to smile on its progress. Never perhaps did any other traveller enjoy such perpetual good fortune: scarcely one untoward accident thwarts his regular and felicitous course; for as to the burglary committed on his boat and the theft of his hen-coop by an alligator, the disaster to the traveller is so fully compensated, not only to himself, by the ample revenge he took on a near relation of the felon, in slaying her outright, and leading her disconsolate offspring into captivity, but to the reader, by the humour and interest of the circumstance, that if it had not really occurred, Mr. Ashe might have lamented the uniform tenor of his prosperity, and might possibly have been tempted

to supply that one defect by an effort of his invention. In other respects his fate was truly enviable, especially for a traveller intending to write his adventures; his rowings and steerings are so conveniently, we had almost said judiciously, interrupted and enlivened by frequent debarkations, views of immense forests, slaughter of certain of their inhabitants, cooking of provisions, exploits and escapes performed by himself, discoveries of natural wonders and monuments of antiquity, grottoes, camps, tombs, and tessellated pavements; by examinations into different towns on the banks, with their commerce and manners, and rencontres with remarkable persons, especially interesting young women, with the acquisition of anecdotes concerning them; that if the whole series of events had not actually taken place, it was scarcely possible for them to have been better imagined. And when we observe, too, the infusion of that spirit of deistic piety which is so grateful to the English taste even on the stage, the antipathy to enthusiasm, the abhorrence of democracy, the acrimony against the Americans, the historical sketches, the attempts at philosophising, the scraps of poetry, the admiration of St. Pierre, and the gallantry of the traveller in presenting to one of his young ladies "an elegant edition of Thomson," which he fortunately "had in his pocket," with "a romantic but *just* compliment in the blank leaf,"—when we consider all these circumstances, it strikes us as almost impossible that a work more ingeniously adapted to *take* with general readers, could have been contrived by the most experienced workman in the most celebrated manufactory of books.

But as virtues carried to excess are said to become vices, so there is one quality in Mr. Ashe, which we are fearful may be the ruin of his performance. This quality is the excess of his humility. It must have occurred to any other person, who had made such a tour and such a book, that his talents and good fortune were too surprising to be implicitly admitted in the world, and that, in order to silence cavils and satisfy doubts, it would be necessary to take every method of authenticating his work. Mr. Ashe, unhappily, was too little sensible of his own merit; he could not think of applying to his own case the suggestions which must inevitably have arisen in his mind, from considering the invidious disposition of man, the scepticism of an enlightened age, the unkindly reception of Bruce, and the detection of Damberger. Let us hope, however, that the public will not rashly discredit such an entertaining book as Mr. Ashe's, merely because he thought too meanly of its importance, and too highly of their candour, to give it sufficient testimonials of authenticity; and although it is unluckily

the fact, that nothing is revealed of the author but that his name is Thomas Ashe, and his rank that of Esquire, which rests on the authority of the title-page—that he undertook “an exploratory voyage” of many hundred miles, apparently for the love of science and the human race, without any mercantile or official object, and that “he has now returned to America,” which rests on the authority of a clumsy anonymous preface;—and though he neither dedicates nor writes to any responsible friend, though he dates from no place of residence, and no where distinctly avows what country has the honour of his citizenship,—let us intreat them to be satisfied with the reflection, how improbable it is that such large demands would be made on their confidence by an author who had no title to it, and how impossible that Sir Richard Phillips should condescend to lend his name to a literary fraud. As for ourselves, who lean officially, and perhaps rather too emphatically, to the side of candour, we must own that we have been haunted with surmises that it would be possible, by the help of Jefferson, Michaux, Chateaubriand, Parkinson, Janson, &c. and a copy of the “Pilot for the Rivers,” for an author of dexterity and invention to form a very amusing book, extremely like Mr. Ashe’s, on a very narrow basis of original information, supplied perhaps by a trader’s journal. And after our utmost exercise of charity, we have been reduced to the dilemma of either imputing folly to the professed author of these volumes, or knavery to the publisher: of condemning the one, for sending truth into the world, unprovided with credentials, and tricked out with much of the tinsel of fiction; or the other, for sending fiction into the world in the character and semblance of truth.

Leaving it to the discretion of our readers to determine for themselves the question of reading and crediting this publication, we shall briefly describe its contents. The first four and the seventh letters are dated from Pittsburg, at the confluence of the Alleghany and Monongahela, which, when united, receive the name of the Ohio. Mr. A. cursorily describes these rivers, their navigation, and the adjacent towns, previously to embarking on the Ohio. The first six letters are dated, without mentioning the days, in the months of October, November, and December, 1806; and the seventh and following ones, after his voyage commences, are dated from different towns on the Ohio and Mississippi, in January, April, May, &c. 1806!!—a strong symptom, we must confess, of all the letters having been written in their present state, at the specified times and places. Indeed this early part of the work combines nearly all the suspicious and dishonourable indications, that we have already enumerated as abounding throughout

its extent; exploits, philosophising speculations the most absurd and unscientific, topographical details, scandal, discoveries, abuse of the Americans, and anecdotes enforcing the author's warnings against emigrating to the anterior settlements, are all crowded together, as if with a solicitude to exhibit specimens of every kind of bait which the work affords, in the hope that some particular one, or the variety, might allure the attention of those who should casually inspect its pages. It was perhaps with the design of gratifying the most liberal and intelligent of them, that the following criticisms were inserted, on the senatorial and pulpit eloquence of the United States.

'I had the misfortune to attend the Congress at another time, when the scene was more noisy and turbulent than at any of your electioneering hustings.—A Mr. Lyon, of Vermont, now of Kentuckey, not being able to disprove the arguments of an opponent, spit directly in his face: this the other resented by running to the fire and catching up a hot poker, and in a short time nearly killed his opponent, and cleared the house. I suppose this is sufficient on this head; from it you can readily learn that the Congress is a violent vulgar assembly, which *hired* persons attend, to debate on state affairs, and that the public newspapers are conducted by foreign editors, who amplify such debates, and give them something of a polished and interesting character.

'Nor has the church any brighter ornaments than the state. The members of it have no conception of eloquence. Mr. Smith, of Prince Tower College, has the highest reputation as a divine and orator. I went to hear him preach, and had the mortification to find a transposed sermon of Blair, delivered in a strain of dull monotony.'

It never happened, we suppose, to our worthy Smelfungus, while in America, to hear of such obscure names as those of Mr. Randolph or Dr. Mason. How much credit should be given to him as a critic, would be soon settled by producing a few of the numerous passages that have amazed us in the course of reading the book. There is one, however, which will display his style both of composition and of philosophy, as adequately as a thousand; the whole range of modern literature scarcely affords so rich a compound of nonsense and affectation.

'There may be seen the laborious and unremitted industry of the fossil kingdom: the manner in which water deposits clay; how it is crystallized into sand near the shore; how it wears down shells and other substances into chalk, dead plants into vegetable mould, and metals into ochre; from all which matter, according to certain laws of nature, stones are formed. Thus from sand originates whetstone; from mould, slate; from chalk, flint; from shells and earth, marble; and from clay, talc!!!!—In the cavities of these are formed concrete pellucid crystals; which, consisting of various sides opposed to each other, compose a number of regular figures, and emit brilliant and prismatic colours. Here also may be seen, in formation,

ponderous and shining metals: iron in abundance; some lead; silver; and even the ductile gold, which eludes the violence of fire, and can be extended in length and breadth to a most astonishing degree!! It is said that the magnet too has been found here: the magnet, respecting which no mortal has hitherto been able to learn the secret law of its mutual attraction with iron, or of its constant inclination to the poles!!”

The author of such sentences may well have a humble opinion of himself, and express it thus:

‘Perhaps my few remarks may suggest to you and others ideas of a happier and more material nature. If they cause a brighter caruscation of genius to break from minds of stronger cast than mine, or if they produce arguments and philosophy of a more judicious and less feeble character than themselves, formed as they were at the moment from the impulse of feelings and the tyranny of circumstance, I shall be content, and in the place of imposing instruction, I shall be found solicitous to receive information.’

Mr. Ashe embarks at Pittsburg in April, 1806; he proceeds down the Ohio, and then down the Mississippi, till he reaches the ocean, and dates his last letters from New Orleans, in November. Here was *time*, no doubt, to go on shore and sojourn at all the principal towns, to make excursions into the country, to cudgel snakes, to take cold collations with Indian chiefs and their daughters, and to discover subterranean tombs and tessellated pavements. We shall not embarrass the reader with an abstract of information, copious and various as it is, for the truth of which we are so little able to vouch. The sum of what would interest persons disposed to emigrate is this:—there are many scites on the Western Rivers, well adapted for commerce, where the climate is agreeable, and the land fertile: but these spots are almost invariably unhealthy; and the immense distance from the markets, and the scarcity of labour, so powerfully counteract the bounty of nature, as to disappoint all hopes of a lucrative and happy life. The climate, says Mr. A., and say his predecessors, is naturally excellent; but the atmosphere is periodically infected with pestilential vapours, occasioning the most fatal fevers, and arising from numerous swamps and stagnant waters, which abound on the banks and in their vicinity, and are chiefly produced by inundations. The most favourable situations for agriculture and commerce, are the low grounds and river banks; but these are the most unwholesome. The navigation down the rivers to New Orleans, whence there is a very extensive exportation to Philadelphia, Charlestown, and all parts of the world, is commodious and cheap; but there is no conveyance by water for imports, as the boats can hardly make head against the current; and land carriage from Philadelphia even to the head of the navigation at Pittsburg, a distance of three or

four hundred miles, is necessarily very expensive. The populous towns are much less healthy than the separate settlements; but the inconveniences arising from the paucity and dispersion of the inhabitants in less frequented regions, may be easily conceived. A considerable portion of the work is employed in describing the navigation, which can serve no purpose but that of amusing the reader, as it is very far from being sufficiently particular to assist the traveller, even if its form were adapted to that use. Mr. Ashe's anecdotes about his different young ladies, about Eleanor, who acquired his copy of Thomson; about Maria, who lost her lover and her wits; about Clara, who lost her sight and hearing, and was then "a medican Venus, dumb, deaf, and inimitably beautiful *;" about the young lady of sixteen, who had lost her mama; about his two servants, Cuff and Mindeth; and about his own shootings, and steerings, and cookings, are of similar value; and we see no reason to believe that his discoveries of Indian wonders are worthy of a higher praise. His account of the Americans, should the work even prove to be genuine, could only be esteemed as an amusing but unfair representation, by a prejudiced bigot. His philosophical and antiquarian deductions are also very amusing, unless the reader be more disposed to snarl at folly than to laugh at it; nothing in the book, except the chemical extract cited above, has entertained us so much as the author's acquaintance with the antediluvian world, and with men, who, if they were proportionable, must have been, he says, "on a moderate calculation, four times the size of" himself. As a specimen of the entertainment which this work may be expected to afford, we shall quote two of the most dashing descriptions. The place to which the first refers is "the Cave of the Rock, Ohio Bank," which Mr. A. could plainly discern that "the Indians, at a very remote period, made use of as a house of deliberation and council;" we have not room to repeat all he says about it, but shall insert quite enough to satisfy the reader, who is not infatuated with a passion for the marvellous. This Indian council hall, we are told, is 200 feet long, and 40 wide; in the centre of the roof, there is a sort of chimney, through which, says Mr. Ashe, "I strained with great difficulty," "and to my great astonishment arrived in an apartment of greater magnitude than that from which I had immediately ascended, and of infinitely more splendour, magnificence and variety." "As I advanced, by the assistance of the lights, I began to discover the outlines of a large vault of great height and proportionate extent. The roof, which was

* "The town," says Mr. A. "considered *their* Clara as *its* pride and boast."

arched, the sides and natural pillars that supported it, seemed at first sight to be cut out and wrought into innumerable figures and ornaments not unlike those of a gothic cathedral." Vol. III. pp. 21, 22.

‘ I found it extremely difficult to find the aperture which I entered. Perhaps half an hour was occupied in the painful search. I fired a pistol off, which I knew would bring my faithful Mandanean to our relief, but I did not know that its effect would be *terrific* and its report *tremendous*. The operation was too rapid to submit to description, and the facts too glaring to invite belief. No thunder could exceed the explosion, no echo return so strong a voice. My man fell as insensible at my feet and I staggered several paces before I could recover my equilibrium. The light extinguished; the echo of the shot again rebounded “through the long sounding aisle and fretted vault,” and all the dæmons of the place awoke at once to appal and confound me. Owls screamed in their retreats, bats fluttered through the air, and a direful contention of sounds and cries vied with each other to scare the heart and fill the soul with horror and dismay. Before the tumult ceased, I discovered beams of light issuing from the lower cave, and in a moment after appeared my trusty Indian rising through the orifice with a torch in one hand and a sabre in the other, and exclaiming *okima, okima sanguitché*; “my chief, my chief, have a strong heart.” The fears which had been fastening upon me instantly fell off, and I had composure to contemplate a subject for a sombre picture, too grand and various to be expressed by human art. The gloom visibly receded from the rising light: the columns displayed their ponderous magnitude: the roof exhibited its ample dome, and the whole glittered with distillations, like the firmament when studded with stars, and embellished with falling meteors. We found here to my astonishment abundance of shells principally of the muscle kind. They were all open and lay scattered on the floor and shelving sides of the cave, in a manner that fully convinced me they were there originally concreted and inhabited by fish, at a period when the place in which I found them was a sub-marine vault.’ Vol. III. pp. 24,—26.

‘ I entered an apartment of an indefinite space of gloom. No pillars supported the dome; no chrystal stars illumined the dismal firmament. It was a black domain, a dead-like asylum. I might have contemplated the forbidden scene sometime longer had I not been warned to collect my thoughts and employ them quickly against an approaching danger. My torch grew dim, a smell of sulphur affected my senses, the air of the place became inflammable, the expanse instantaneously lighted up, and hell and all its fire and furies, satellites and inhabitants suddenly burst on and around me. I made but one spring to the passage through which I entered, and escaped through it mangled and bruised. Notwithstanding the impression of danger which remained on my mind I could not resist looking back on the orifice from which I emerged; the lightning broke through it with such inconceivable rapidity and eclat, that, expecting to hear the crack and rattle of thunder every instant, I ordered my people to follow me, and descended to the lower cave with the precipitation of a coward.’ Vol. III. pp. 28, 29.

It is *possible* that something like these events may have occurred in a place somewhat like this cavern; but the reader will judge whether such a manner of relating tends very much to support the writer's credibility. The hieroglyphics are thus described:

'The hieroglyphics of the cave consist of—The Sun in different stages of rise and declension—the Moon under various phases—a Snake, representing an orb, biting his tail—a Viper—a Vulture.—Buzzards tearing out the bowels of a prostrate man—a Panther held by the ears by a Child—a Crocodile—several Trees and Shrubs—a Fox—a curious kind of Hydra Serpent—two Doves—many Bears—several Scorpions—an Eagle—an Owl—some Quails—eight representations of animals which are now unknown, but whose former existence I before asserted, from the character and number of bones I have already described to have been found.' Vol. III. pp. 29, 30.

The compiler has then recourse to his Encyclopedia, or common-place book, for some learning on the subject of Grecian and Egyptian hieroglyphics, and he concludes his dissertation with saying,

'I fear not then to declare my mind and again to assert, that the Indians possessed habits and manners similar to other nations of antiquity. In common they were the unsophisticated children of nature. In common they adopted the religion of nature, which is nothing more than the acknowledgment of God in his works, and worshipping those objects to which he is pleased to impart the most manifest degree of his character and power. It is not the individual thing itself that is adored, but the attribute of the Supreme Being which its dispositions and capacity figuratively *unfolds*.' Vol. III. p. 43.

In the same strain of solemn absurdity and false concord, the author often speaks of the innocent youths and venerable sages and sound instructions of the aboriginal hordes.

The other specimen we proposed giving, is an account of Mr. Ashe's unparalleled skill and fortitude in passing the falls of Louisville.

'Notwithstanding the low state of the water, and imminent peril of the passage, I determined on taking the *chute* without farther delay, and lay my boat up below the falls, while I returned to the town, and made a short excursion through the country. I accordingly sent for the head pilot. He informed me that he feared a thunder gust was collecting. The late violent heats, and the prognostics declared by the noise of the falls, and the vapour suspended over them, were strong portentions of a storm, and made the passage too hazardous to be taken at the pilot's risk. Whenever I have determined on acting, I have not easily been turned from my intentions. This habit or obstinacy made me persist in going, and I told the pilot to prepare immediately, and that I would take the consequences of any loss on my own head. He agreed and repaired to my boat with six additional hands, and I shortly followed him, accompanied by two ladies and gentlemen, who had courage to take the fall out of mere curiosity, not-

withstanding the great peril with which the act was allied. We all embarked. The oars were manned with four men each. The pilot and I governed the helm, and my passengers sat on the roof of the boat. A profound silence reigned. A sentiment of awe and terror occupied every mind, and urged the necessity of a fixed and resolute duty. In a few minutes we worked across the eddy and reached the current of the north fall, which hurried us on with an awful swiftness, and made impressions vain to describe. The water soon rushed with a more horrid fury, and seemed to threaten destruction even to the solid rock which opposed its passage in the centre of the river, and the terrific and incessant din with which this was accompanied almost overcome and unnerved the heart. At the distance of half a mile a thick mist, like volumes of smoke, rose to the skies, and as we advanced we heard a more sullen noise, which soon after almost stunned our ears. Making as we proceeded the north side, we were struck with the most terrific event and awful scene. The expected thunder burst at once in heavy peals over our heads, and the gust with which it was accompanied raged up the river, and held our boat in agitated suspense on the verge of the precipitating flood. The lightning, too, glanced and flashed on the furious cataract, which rushed down with tremendous fury within sight of the eye. We doubled the most fatal rock, and though the storm increased to a dreadful degree, we held the boat in the channel, took the *chute*, and following with skilful helm its narrow and winding bed, filled with rocks, and confined by a vortex which appears the residence of death, we floated in uninterrupted water of one calm continued sheet. The instant of taking the fall was certainly sublime and awful. The organs of perception were hurried along, and partook of the turbulence of the roaring water. The powers of recollection were even suspended by the sudden shock; and it was not till after a considerable time that I was enabled to look back and contemplate the sublime horrors of the scene from which I had made so fortunate an escape.

‘When in smooth water and my mind somewhat collected, I attended to the ladies who had the temerity to honour me with their company through the hazard of the falls,’ &c. &c. Vol. II. pp. 271—275.

An abundance of still finer specimens of heroism and eloquence, may be found in this work by the curious reader. We shall not enlarge on the other sources of amusement which it furnishes, such as the practice of writing “libations” for *potations*; “*melecarpi*” for *metacarpi*; “varigated” “re-*vi*-berated,” “*sinsibility*,” &c. &c.; but shall conclude by expressing our sincere conviction that those will very much undervalue the publication, who shall pretend that it affords less of interesting adventure, curious incident, sublime mystery, original and authentic information, fine writing, and fine sentiment, or that it is less respectable in point of grammar and orthography, or that it is on the whole less fit for a circulating library, than the average of modern novels and romances.

Art. IV. *A History of the early Part of the Reign of James the Second; with an introductory Chapter.* By the Right Hon. Charles James Fox. To which is added an Appendix. 4to. pp. 486. Price, Elephant Paper, 5l. 5s. royal 2l. 10s. 6d. demy 1l. 16s. Miller. 1808.

MANY of our celebrated countrymen will always be recollected with regret, by persons who take the most serious view of human characters and affairs; but there is no name in the English records of the past century, that excites in us so much of this feeling as that of the author of this work. The regret arises from the consideration of what such a man might have been, and might have done. As to talents, perhaps no eminent man was ever the subject of so little controversy, or ever more completely deterred even the most perverse spirit of singularity from hazarding a hint of doubt or dissent, by the certainty of becoming utterly ridiculous. To pretend to talk of any superior man was the same thing, except among a few of the tools or dupes of party, as to name generals to whom Hannibal, or Scipio, or Julius Cæsar ought to have been but second in command; or poets from whose works the mind must descend to those of Shakespeare and Milton. If all political partialities could be suspended in forming the judgement, we suppose the great majority of intelligent men would pronounce Fox the greatest orator of modern times; and they would be careful to fix the value of this verdict by observing, that they used the term orator in the most dignified sense in which it can be understood. Other speakers have had more of what is commonly and perhaps not improperly called brilliance, more novelty and luxuriance of imagery, more sudden flashes, points, and surprises, and vastly more magnificence of language. Burke especially was such a speaker; and during his oration, the man of intelligence and taste was delighted to enthusiasm, in feeling that something so new as to defy all conjectural anticipation was sure to burst on him at every fourth or fifth sentence, and in beholding a thousand forms and phantoms of thought, as if suddenly brought from all parts of the creation, most luckily and elegantly associated with a subject to which no mortal had ever imagined that any one of them could have been related before. Yet this very auditor, if he had wished to have a perplexing subject luminously simplified, or a vast one contracted, according to a just scale, to his understanding; if he had wished to put himself in distinct possession of the strongest arguments for maintaining the same cause in another place; if he had been anxious to qualify himself for immediate action in an affair in which he had not yet been able to satisfy himself in deliberation; or if he had been desirous for

his coadjutors in any important concern to have a more perfect comprehension of its nature, and a more absolute conviction as to the right principles and measures to be adopted respecting it, than all his efforts could give them, he would have wished, beyond all others, to draw Fox's mind to bear on the subject. For ourselves, we think we never heard any man who dismissed us from the argument on a debated topic with such a feeling of satisfied and final conviction, or such a competence to tell why we were convinced. There was, in the view in which subjects were placed by him, something like the day-light, that simple clearness which makes things conspicuous and does not make them glare, which adds no colour or form, but purely makes visible in perfection the real colour and form of all things round; a kind of light less amusing than that of magnificent lustres or a thousand coloured lamps, and less fascinating and romantic than that of the moon, but which is immeasurably preferred when we are bent on sober business, and not at leisure, or not in the disposition, to wander delighted among beautiful shadows and delusions. It is needless to say that Fox possessed, in a high degree, wit and fancy; but superlative intellect was the grand distinction of his eloquence; the pure force of sense, of plain downright sense, was so great that it would have given a character of sublimity to his eloquence, even if it had never once been aided by a happy image or a brilliant explosion. The grandeur of plain sense, would not have been deemed an absurd phrase, by any man who had heard one of Fox's best speeches.

And as to the moral features of the character, all who knew him concur in ascribing to him a candour, a good-nature, simplicity of manners, and an energy of feeling, which made him no less interesting as a friend, and might have made him no less noble as a philanthropist, than he was admirable as a senator.

We have very often surrendered our imagination to the interesting, but useless and painful employment, of tracing out the career which might have been run by a man thus pre-eminently endowed. We have imagined him first rising up, through a youth of unrivalled promise, to the period of maturity, unstained by libertinism, scorning to think for one moment of a competition with the heroes of Bond-street, or any other class of the minions of fashion, and maintaining the highest moral principles in contempt of the profligacy which pressed close around him. It is an unfortunate state of mind in any reader of these pages, whose risibility is excited when we add to the sketch that solemn reverence for the deity, and expectation of a future judgement, without which it is a pure

matter of fact that there is no such thing on earth as an invincible and universal virtue. Instead of unbounded licentiousness, our imaginary young statesman has shewn his contempt of parsimony, by the most generous modes of expence which humanity could suggest, and his regard for the softer sex, by appropriating one of the best and most interesting of them in the fidelity of the tenderest relation. We have imagined him employing the time which other young men of rank and spirit gave to dissipation, in a strenuous prosecution of moral and political studies ; and yet mingling so far with men of various classes, as to know intimately of what materials society and governments are composed. We have imagined him as presenting himself at length on the public scene, with an air and a step analogous and rival to the aspect and sinew of the most powerful combatant that ever entered the field of Olympia.

At this entrance on public action, we have viewed him solemnly determining to make absolute principle the sole rule of his conduct in every instance, to the last sentence he should speak or write on public affairs ; to give no pledges, and make no concessions, to any party whatever ; to expose and persecute, with the same unrelenting justice, the generally equal corruption of ministries and oppositions ; to co-operate with any party in the particular case in which he should judge it in the right, and in all other cases to protest impartially against them all ; and to say the whole truth, when other pretended friends of public virtue and the people durst only to say the half, for fear of provoking an examination of their own conduct, or for fear of absolutely shutting the door against all chance of future advancement. We view him holding up to contempt the artifices and intrigues of statesmen, and hated abundantly for his pains, no doubt, but never in danger of a retaliation of exposure. He would not have submitted to be found in the society of even the very highest persons in the state, on any other terms of intercourse than those of virtue and wisdom ; he would have felt it a duty peculiarly sacred and cogent, to make his most animated efforts to counteract any corruption which he might perceive finding its way into such society, and if those efforts failed, to withdraw himself so entirely as to be clear of all shadow of responsibility. Virtue of this quality would be in little hazard of afflicting any government with a violent impatience to have the man for a coadjutor, and therefore our imagination never placed him oftener or longer in any of the high offices of the state, than about such a space as Fox was actually so privileged ; indeed a considerably shorter time, for even had it been possible that any set of men would have acceded

at first to such conditions of coalition as he would have insisted on, there could hardly have failed to arise, in the course of a month or two, some question on which this high and inflexible virtue must have dissented so totally, and opposed so strenuously, as to have necessitated, on the one part or the other, a relinquishment of office; and it could not be doubtful one instant on which part this surrender must take place, when the alternative lay between a man of pure virtue and the ordinary tribe of statesmen. But office would not have been requisite to the influence of such a heroic and eloquent patriot. Our imagination has represented him as not only maintaining, in the public council of the nation, the cause of justice in all its parts, sometimes with the support of other men of talents, and sometimes without it, but also as feeling that his public duty extended much beyond all the efforts he could make in that place. As it is absurd to expect integrity in a government, while the people are too ignorant or too inattentive to form any right judgement of its proceedings, and as no person in the whole country would have been so qualified to present before it simple and comprehensive illustrations of its situation and interests, or would indeed have been a tenth part so much attended to, we have imagined him publishing from time to time instructions to the people, in the form of large tracts, stating, with all his unequalled clearness and comprehension, the duties of the people with respect to the conduct of government, and the nature and tendency of the important questions and measures of the times, with an anxious and reiterated effort to impart just views on the general topics of political science, such as the rights of the people, the foundation of the authority of governments, the principles of taxation, and peace and war. If these great duties allowed any time for the more formal schemes of literary performance, he might have taken up some period of the English or any other history, which afforded the best occasions for illustrating the most interesting points of political truth, and forming a set of permanent national lessons. But we could almost have regretted to see him so engaged, since very often the ascertaining of some very inconsiderable fact, or the unravelling of some perplexity, which, though of consequence possibly to the completeness of the history, is not of the smallest importance to its use, must have consumed the labour and time which might have produced a powerful illustration of some subject immediately momentous to the public welfare, and prevented more mischief than all histories of England ever did good.

During this whole career, the favourite of our imagination keeps far aloof from all personal turpitude; and Howard was

just as capable of insulting misery, or John de Wit of carrying on a paltry intrigue, or Eustace St. Pierre of betraying his fellow citizens, as our statesman of mingling with the basest refuse of human nature at Newmarket and the gambling house, not to mention houses of any other description. We should have suspected ourselves of some feverish dream or transient delirium, if our fancy had ever dared so monstrous a representation, as that of the eloquence which could fascinate and enlighten every tender and every intelligent friend, and influence senates whose decrees would influence the destinies of the world, expending itself in discussions with jockies, and debates with black-legs; of the intellect which could hold the balance of national contests, or devise schemes for the benefit of all mankind, racked with calculations on dice and cards; of the vehement accuser of public prodigality transferring thousands upon thousands, at the cost of these dice and cards, to wretches who deserve to be cauterized out of the body politic, without making, at the same time, any very careful inquiry, whether the claims of all his industrious tradesmen had been satisfied. If the virtue of other statesmen and patriots was found melting away in the arms of wansons, or suffocated with the fumes of wine, or reduced to that last consummation of dishonour, a subscription of friends to repair a fortune dissipated in the most ignoble uses, our patriot would have been incensed that such men should presume to make speeches against corruption, and profane the name of public virtue.

If, in pursuing his career to a conclusion, we placed him in office towards the close of his life, we beheld him most earnest, we will say devoutly earnest, to render the last part of his course more useful than all that had preceded, by a bold application of those principles which he had maintained through life, to the purposes in which alone they can be of any use, the practical schemes of reform; and if he found it impossible to effect, or even to propose, those reforms he had so many thousand times averred to be essential to the safety of the state, indignantly abandoning, before death summoned him, all concern in political office, with an honest, and public, and very loud declaration, of its incurable corruption. In virtue of the privilege belonging to all creators of fictitious personages, we should certainly have invoked death to a premature removal of our favourite, if we could have fancied the remotest possibility that he might, in the last, and what ought to be the most illustrious period of his life, sink into the silent witness of aggravated and rapidly progressive corruptions, the approver of oppressive taxes on people of slender means, and the eloquent defender of sinecures held

by lords. But we could not suffer the thought, that the personage whose course we had followed through every triumph of virtue, could at last, for the sake of a few sickly months of office, deny his degraded country the consolation of being able to cite, after he was gone, the name of one consistent and unconquerable patriot at least, in contrast to the legion of domestic spoilers and betrayers; or refuse himself the laurels which were ready to be conferred on him by the hand of death: no, we beheld him retaining to the last stage, the same decisive rectitude which ennobled all the preceding; and after humbly committing himself to the divine mercy, in the prospect of soon removing to a state for which no tumults of public life had ever been suffered to interrupt his anxious preparation, realising what the poet predicted of a former statesman,

“ Oh, save my country, Heaven !” shall be thy last.’

How pensive has been the sentiment with which we have said, All this is no more than what Fox might have been: nor has this feeling been in the least beguiled by the splendour of all the eulogiums, by the fragrance of all the incense, conferred and offered since his death. His name stands conspicuous on the list of those, who have failed to accomplish the commission on which their wonderful endowments would seem to tell that they had been sent to the world, by the Master of human and all other spirits. It is thus that mankind are doomed to see a succession of individuals rising among them, with capacities for rendering them the most inestimable services, but faithless, for the most part, to their high vocation, and either never attempting the generous labours which invite their talents, or combining with those labours the vices which frustrate their efficacy. Our late distinguished statesman's exertions for the public welfare were really so great, and in many instances, we have no doubt, so well intended, that it is peculiarly painful to behold him defrauding such admirable powers and efforts of their effect, by means of those parts of his conduct, in which he sunk to a level with the least respectable of mankind; and we think no man within our memory has given so melancholy an example of this self-counteraction. It is impossible for the friends of our constitution and of human nature not to feel a warm admiration for Fox's exertions, whatever their partial motives and whatever their occasional excesses might be, in vindication of the great principles of liberty, in hostility to the rage for war, and in extirpation of the slave-trade. This last abomination, which had gradually lost, even on the basest part of the nation, that hold which it had

for a while maintained by a delusive notion of policy, and was fast sinking under the hatred of all that could pretend to humanity or decency, was destined ultimately to fall by his hand, at a period so nearly contemporary with the end of his career, as to give the remembrance of his death somewhat of a similar advantage of association to that, by which the death of the Hebrew champion is always recollected in connexion with the fall of Dagon's temple. A great object was accomplished, and it is fair to attribute the event, in no small degree, to his persevering support of that most estimable individual who was the leader of the design: but as to his immense display of talent on the wide ground of general politics, on the theory of true freedom, and popular rights; on the great and increasing influence of the crown; on the corruption and reform of public institutions; on severe investigation of public expenditure; on the national vigilance proper to be exercised over the conduct of government; and on the right of any nation to change, when it judges necessary, both the persons and the form of its government; we have observed with the deepest mortification, times without number, the very slight and transient effect on the public mind of a more argumentative and luminous eloquence, than probably we are ever again to see irradiating those subjects, and urging their importance. Both principles and practices, tending toward arbitrary power and national degradation, were progressively gaining ground during the much greater part of the time that he was assaulting them with intellectual fire and sword; and the people, notwithstanding it was their own cause he was maintaining by this persevering warfare, though they were amused indeed with his exploits, could hardly be induced to regard him otherwise than as a capital prize-fighter, and scarcely thanked him for the fortitude and energy which he devoted to their service. He was allowed to be a most admirable man for a leader of opposition, but not a mortal could be persuaded to regard that opposition, even in his hands, as bearing any resemblance to that which we have been accustomed to ascribe to Cato, an opposition of which pure virtue was the motive, and all corruptions whatever the object. If the very same things which were said by Fox, had been advanced by the person whose imaginary character we have sketched in the preceding pages, they would have become the oracles of the people from Berwick to Land's End; corrupters and intriguers would have felt an impression of awe when he rose to speak; no political doctors or nostrums could have cured their nerves of a strange vibration at the sound of his words, a vibration very apt to reach into their consciences or their fears; there would have been some-

thing mysterious and appalling in his voice, a sound as if a multitude of voices articulated in one; and though his countenance should have looked as candid and friendly as Fox's did, these gentlemen would have been sometimes subject to certain fretful peevish lapses of imagination, much like those in which Macbeth saw the apparition of Banquo, and would have involuntarily apostrophised him as the dreaded agent of detection and retribution. They would have felt themselves in the presence of their master, for they would have been taught to recognise, in this one man, the most real representative of the people, whose *will* would generally be soon declared as substantially identical with his *opinions*.

How then did it come to pass, that Fox had no such influence on the national mind, or on the government? The answer is perfectly obvious, and it forms a very serious admonition to all patriots who really wish to promote the welfare of the people, by an opposition to corruptions of the state. The talents, and the long and animated exertions, of the most eloquent of all our countrymen failed, plainly because the people placed no confidence in his virtue, or in other words because they would never be persuaded to attribute virtue to his character.

A signal notoriety of dissipation accompanied the outset of his public career. While the political party which he opposed might be very reasonably astonished, that the engagements of the turf, of the bagnio, and of the sanctuaries dedicated to the enshrined and associated imps of Chance and Fraud, should seem to divert no part of the energy with which they were attacked in their quarters at St. Stephen's, and while the tribes of bloods, bucks, rakes, and other worthy denominations and fraternities might be proud to have for their leader a genius, who could at the same time beat so many grey-beards of the state on their own ground, the sober part of the nation deplored or despised, according to the more generous or more cynical character of the individuals, the splendid talent which could degrade itself to so much folly and immorality. Too great a share of the same fatal reputation attended the distinguished statesman, with whatever truth, during the much greater part of his life. We say, with whatever truth; for we know no more of his private history than what has been without contradiction circulated in the talk and the printed chronicles of scandal; with exaggerations and fictions, no doubt; but no public man can have such a reputation without having substantially such a character. And by a law, as deep in human nature as any of its principles of distinction between good and evil, it is impossible to give respect or confidence to a man, who habi-

usually disregards some of the primary ordinances of morality. The nation never confided in our eloquent statesman's integrity; those who admired every thing in his talents, and much in his qualities, regretted that his name never ceased to excite in their minds the idea of gamblers and bacchanals, even after he was acknowledged to have withdrawn himself from such society. Those, who held his opinions, were almost sorry that he should have held them, while they saw with what malicious exultation they who rejected them could cite his moral reputation, in place of argument, to invalidate them. In describing this unfortunate effect of the character, we are simply asserting known matter of fact. There is not one advocate of the principles or of the man, who has not to confess what irksome and silencing rebuffs he has experienced in the form of reference to moral character; we have observed it continually for many years, in every part of England which we have frequented; and we have seen practical and most palpable proof, that no man, even of the highest talents, can ever acquire, or at least retain, much influence on the public mind in the character of remonstrant and reformer, without the reality, or at any rate the invulnerable reputation, of virtue, in the comprehensive sense of the word, as comprising every kind of morality prescribed by the highest moral code acknowledged in a Christian nation. Public men and oppositionists may inveigh against abuses, and parade in patriotism, as long as they please; they will find that even one manifest vice will preclude all public confidence in their principles, and therefore render futile the strongest exertions of talent; a slight flaw, in otherwise the best tempered blade of Toledo, will soon expose the baffled wight that wields it to either the scorn or pity of the spectators, and to the victorious arm of his antagonist. It has possibly been said, that a man may maintain nice principles of integrity in the prosecution of public affairs, though his conscience and practice are very defective in matters of private morality. But this would never be believed, even if it were true: the universal conviction of mankind rejects it, when it is attempted, in practical cases, to be made the foundation of confidence. So far is this from being believed, that even a conspicuous and complete reformation of private morals, if it be but recent, is still an unsatisfactory security for public virtue; and a very long probation of personal character is indispensable, as a kind of quarantine for a man once deeply contaminated to undergo, in order to engage any real confidence in the integrity of his public conduct; nor can he ever engage it in the same degree, as if an uniform and resolute virtue had marked his private conduct from the beginning. But even if

it were admitted, that all the virtues of the statesman might flourish in spite of the vices of the man, it would have been of no use, as an argument for confidence in the integrity of Fox's principles as a statesman, after the indelible stigma which they received in the famous coalition with Lord North. In what degree that portion of the people, that approved Fox's political opinions, really confided in his integrity as a firm and consistent statesman, was strongly brought to the proof, at the time of his appointment as one of the principals of the late administration. His admirers in general expressed their expectations in terms of great reserve; they rather wished, than absolutely dared, to believe, that it was impossible he should not prefer a fidelity to those great principles and plans of extensive reform, which he had so strenuously inculcated, to any office or associates in office that should require the sacrifice of those plans, and that he would not surely have taken a high official station, without some stipulations for carrying them, at least partially, into effect. But they recollected the tenor of his life; and though they were somewhat disappointed, and deeply grieved, to find him at his very entrance on office proposing and defending one of the rankest abuses, and afterwards inviolably keeping the peace with the grand total of abuses, in both the domestic and the Indian government, they did, at least many of them, confess, that they had always trembled for the consequence of bringing to such an ordeal a political integrity which, while they had sometimes for a moment almost half believed in it, they had always been obliged to refer to some far different principle from a firm personal morality, supported by a religious conscience.

We have remarked on the slight hold which our great orator had on the mind of the nation at large; it was mortifying also to observe, how little ascendancy his prodigious powers maintained over the minds of senators and ministers. It was irksome to witness that air of easy indifference, with which his most poignant reproaches were listened to; that readiness of reply to his nervous representations of the calamities or injustice of war; the carelessness often manifested while he was depicting the distresses of the people; and the impudent gaiety and sprightliness with which arrant corruption could shew, and defend, and applaud itself in his presence. It is not for us to pretend to judge of what materials ministers and senators are composed; but we did often think, that if eloquence of such intensity, and so directed, had been corroborated in its impetus by the authoritative force which severe virtue can give to the stroke of talent, some of them would have been repressed into a very different

kind of feeling and manners from those which we had the mortification to behold: we did think that, a man thus armed at once with the spear and the ægis, might have caused it to be felt, by stress of dire compulsion, "How awful goodness is."

On the whole, we shall always regard Fox as a memorable and mournful example of a gigantic agent, at once determined to labour for the public, and dooming himself to labour almost in vain. Our estimate of his talents precludes all hope or fear of any second example of such powerful labour, or such humiliating failure of effect. We wish the greatest genius on earth, whoever he may be, might write an inscription for our eminent statesman's monument, to express, in the most strenuous of all possible modes of thought and phrase, the truth and the warning, that no man will ever be accepted to serve mankind in the highest departments of utility, without an eminence of virtue that can sustain him in the noble defiance, Which of you convicts me of sin?

We can see that a good life of Fox will never be given to the public. If his biography is written by any of his intimate friends, who alone possess competent materials, they will suppress, and may even be excused on the ground of affection and propriety for suppressing, many things which are of the very vitality of the character. The historian of such a man ought to be at once knowing, philosophical, and impressed with the principles of religion; and it may easily be guessed whether such a writer is likely to be found, or likely, if he were found, to be put in possession of all the requisite information. We must notice a sentence in Lord Holland's preface. (p. xlv.)

'It is true, that at the melancholy period of his death, advantage was taken of the interest excited by all that concerned him, to impose upon the public a variety of memoirs and anecdotes, (in the form of pamphlets) as unfounded in fact, as they were painful to his friends and injurious to his memory. The confident pretensions with which many of those publications were ushered into the world, may have given them some little circulation at the time, but the internal evidence of their falshood was sufficiently strong to counteract any impression which their contents might be calculated to produce. It is not therefore with a view of exposing such misrepresentation, that any authentic account of the life of Mr. Fox can be deemed necessary.'

His Lordship is quite mistaken. These publications have produced a permanent effect on the generality of their readers. They may not indeed implicitly believe every particular those pamphlets contain, but there is not one reader in twenty, that doubts of their being mainly true. How should the case be otherwise? Persons remote from the sphere of Mr. Fox's

acquaintance, can detect no internal evidence of falsehood. They have all heard anecdotes, which they have never heard contradicted, of his earlier habits, adventures, companions, and places of resort; and when they are furnished with a large addition of what seems to them quite of a piece with what they have heard or read before, how are they to perceive any internal evidence of falsehood? or who can blame them for believing straight forward, if there be no contradiction between one part of the production they are reading and another, and no material contradiction between the several productions they happen to meet with? The substance of these pamphlets is so settled in the minds of the great majority of their readers, as the true history and character of Mr. Fox, that a formal work from one of his friends would have no small difficulty in displacing the belief. They will judge, however, whether they ought not to attempt it, and whether justice to him be not a superior consideration to any points of delicacy relating to his surviving associates or opponents in political concerns.

In beginning this article, we were very far from designing such an extended train of reflections on Mr. Fox's character, previously to the observations to be made on his book: from having occupied so much space, we must defer those observations to our next number.

Art. V. *Scripture Dialogues*; or, Dialogues between a Pilgrim and Adam, Noah, and Simeon Cleophas; containing the History of the Bible, and of the Jews, to their Dispersion at the Destruction of Jerusalem; with which are connected some of the most remarkable Events in Profane History, extracted from the best and most ancient Authors. Originally translated from the Dutch. A new Edition, carefully revised and corrected. 8vo. pp. 460. Price 8s. bds. Jones, Hatchard. 1808.

WITHOUT urging now the inexpediency of employing fiction in communicating the knowledge of sacred history, we must observe that the plan of this work is singularly uncouth and unnatural. A pilgrim in his travels is supposed to meet with Adam, from whom he receives such information as only that unique among mortals could bestow; then, without informing us how he escaped the flood, whether by slumbering in a whale's belly, or by taking a trip to the moon, he falls into company with Noah, who gives him an account of the deluge and other events, to the time of Abraham; at length the pilgrim, who by this time must look down upon Methuselah as a mere boy, finds himself on the ruins of Jerusalem, after its final destruction, and there converses with Simeon Cleophas, from whom he obtains what

further information was necessary, to spin out the thread of sacred history, to the end of the first century of the Christian era. The history of the church of God is the grand theme of the dialogue; but it is enriched with brief notices of human affairs in the principal nations of the heathen world.

It will easily be anticipated, that Adam, Noah, and Cleophas, furnish the mass of information which the volume contains; and that our pilgrim, however enabled by his travels and experience, or inclined by the garrulity of age, to take his full share in the conversation, has little else to do, than to draw instruction from his superiors by appropriate questions, or to excite the reader's attention by seasonable interruptions of the narrative. The anonymous author, however, had no reason to be ashamed to affix his name to the work; for it displays the hand of a master. A sound judgement, cultivated by the study of useful knowledge, and a taste for simple elegance, are here combined. in rare but auspicious union, with a most devotional temper, and a faith inspired by the oracles of God. Without any parade of learning, the simple tale of Adam or Noah communicates to us what must have cost the writer much reading and study; for where the sacred scriptures are silent, he has had recourse to Josephus and profane historians, to form a complete history of the church and the world. A fertile imagination has furnished him with embellishments, which are disposed with so much ingenuity as to instruct while they entertain.

We shall extract a passage from each of the three dialogues.

A curious interpretation is given by Adam of Lamech's well known speech.

Adam. Besides what I told you of his transgressing the law of wedlock, he was of a very quarrelsome, choleric temper. and it appeared but too plainly that the divine vengeance still hung over Cain's head, to retaliate the unnatural murder he had committed: and herein God always uses suitable instruments. Lamech, harbouring a secret revenge against Cain, as the murderer of his brother, one day rose up against him and slew him; and immediately after killed an innocent young man: for wickedness, when once it gets head, is ever urging on to more mischief. However, being agitated with a dread of God's anger for these enormities, he told his two wives, Adah and Zillah, what he had done. This failed not to excite the resentment of Cain's friends, who revenged his death seven-fold; and others again revenged the death of Lamech seventy and seven-fold. Such was the divine chastisement for the innocent blood of Abel; and the race of Cain has ever hardened itself against any salutary impressions from the preaching of my good son Seth's descendants. pp. 22, 23.

The building of the ark is thus related by Noah:

‘*Pilgrim.* Pray what said your neighbours, when they saw you thus buried?

‘*Noah.* At first, they could not imagine what I had in my head; some said, it must certainly be for a large house; others surmised, that I intended nothing less than a new town for my family; others again thought, that stables were all I had in view; some guessed one thing, some another; for I kept the whole a secret till matters were in such forwardness, that I could do without any help, should I be put to it; and this really proved the case; for on acquainting them with my design, one took up his axe, and went away; another, throwing his saw under his arm, followed; a third getting together his adze, line, plane, and hammer, threw them into a bag, and turned his back upon me.’ p. 57.

‘*Noah.* At the place where I dwelt there was a great holiday, with a vast resort of people from all quarters. The markets were thronged with stands of all kinds of goods, and the inns crowded with guests, who poured down wine as if it had been water. There was singing and dancing, fighting and wrestling, bowling, and every diversion, till night. Then instead of thinking upon God, they renewed their carousings, drolling on the divine menaces: This ark-builder now may break up his overgrown chest, and turn timber-merchant. Here’s a fine night! The world be destroyed! An old dreamer! Soon after, I heard an uproar at my door; Come out, you shipwright, we’ll quickly make an end of your world? You hypocritical villain, to pretend to make a parcel of timorous mopes of us with your prophecies.’ pp. 62, 68.

From the dialogue with Cleophas we give a portion of the history of the New Testament, relating to the death of Christ.

‘*Pilgrim.* How, Father, so very few affected at the sufferings of so good a man!

‘*Cleophas.* Every one seemed to exert himself in adding to his sufferings, from the High Priests to the soldiers, even to the malefactors, who were also under the same agonies of death. Nothing was heard on all sides but hooting, mocking, and railing. As to Caiaphas, he looked as stately and supercilious as if now above all mischance, with all his enemies under his feet; but he and all his instruments, when the Romans came to invest the city, found whom they had thus wantonly insulted. Some, however, began to relent and fear, when in broad day, it became suddenly so dark, that the stars might be distinguished, and this when, by the course of nature, there could be no eclipse, the sun being in Aries and the moon in Libra; and accordingly Dionysius the Areopagite, a pagan philosopher, and well versed in astronomy, being then in Egypt, and observing this obscurity, declared that either the God of Nature was suffering, or the world was at an end. This supernatural effuscation of the sun struck the bystanders with exceeding consternation, some beating their breasts, others hastening back, all scared, into the city. Some cried aloud for pardon of their crimes, and particularly one of the criminals executed with him; and the benign Jesus was pleased to comfort him with a promise of Paradise. Indeed, none shewed themselves more inflexible and hardened than the men of rank and literature. They who should have been shining luminaries, were as blind as moles.’ pp. 333, 334.

The account of the rise of idolatry we cannot approve. It is not only most natural to suppose that the splendour of the heavenly bodies, that the mighty and beneficial effects of the operations of nature, would first lead to the worship of the sun with its light and heat, and the earth with its powers of reproduction; but there is also a vast mass of evidence in the original names and attributes of the heathen deities, to induce a belief that the works of nature were the first objects of idolatry. There is also a very culpable defect in the account of the Redeemer's death; for although the great transaction is made the most prominent and highly coloured picture in the volume, there is no account of its grand design.

The style is well suited to the dialogue; but we were perpetually admonished by it, how much every production of human pens is outshone by the superior glories of the inspired Scriptures. The work before us often displays a charming naïveté, which sinks the author in the subject, and engrosses the whole soul of the reader; but frequently, in attempting to produce this effect, he has fallen into the quaint and ludicrous, and reminded us how the sacred volume, through all its extent, holds the soul in converse with God, unconscious even that the pen of man has been employed in maintaining the intercourse. He often strains to make us wonder at the passing scenes; but in the sacred Scriptures, where the passions are most exalted in devotion, they yet seem completely annihilated; the narration of infinite wonders is carried on with a tone of coolness and unmoved dignity, which would be more miraculous than the prodigies themselves, were not the history dictated by him to whom all things are easy. The indignation that here bursts forth on the head of Judas, serves to enhance our admiration for that sacred superiority to the ebullition of human passions, which appears in the reciters of his treachery and punishment who sold our deliverance, and bought his own perdition.

This volume is however well calculated to interest young persons, and to convey to them, in pleasing and indelible impressions, that knowledge of sacred history, which they might not be disposed to receive from other modes of instruction. We therefore recommend it to those guardians of youth who will take the trouble of answering, at the time, the various questions which it must undoubtedly produce from youthful readers.

Art. VI. *Poems by Mary Leadbeater, (late Shackleton)*: to which is prefixed her Translation of the thirteenth Book of the *Æneid*; with the Latin Original, written by Maffæus. 8vo. pp. 420. Price 8s. 6d. Dublin, Keene; Longman and Co. 1808.

OUR readers are well aware that a certain mount is divided into three regions, the upper, the middle, and the lower. Of these the middle region has been, time immemorial, laid under an interdict by the whole corporation of critics, and some say, by the gods themselves. They wish to keep the place a perfect solitude, and threaten vengeance on any one who dares to set foot there. No statute has been issued against peopling the base of the mountain, probably on the same principle as in some part of Greece there was no law promulged against parricide, because it was thought so monstrous a crime could never be perpetrated. But strange as it may appear, notwithstanding the inhibition of gods and critics, and the severe penalties which have at different times been inflicted on transgressors, the middle and lower regions of the mountain are still crowded with inhabitants, and the summit is almost deserted.

We are sorry to say that we have an action of trespass to bring against Mrs. Leadbeater (late Shackleton), who has not only resided long on the interdicted ground which lies between the upper and lower part, but has sometimes disregarded the inferior fence, and dared to shew herself at the very foot of the hill. Without farther preliminary we shall proceed to adduce our evidence.

** The Interment of Varus and his Legions.*

* Not far from hence, the scene of dire dismay,
The forest drear of Teutobugium lay,
Where, slain by barb'rous hands, the Roman host
Mourn'd their brave countrymen ignobly lost.
Now twice the sun had trod his annual round,
And still their bones strew the detested ground;
Germanicus, the noble Roman chief,
His gen'rous bosom touch'd with honest grief,
Asks if his troops consent to pierce the gloom,
And grant their yet unburied friends a tomb.' p. 149.

** Springmount.*

* O Springmount, while my ravish'd sight
Stray'd o'er thy beauties with delight,
I plann'd for thee the votive lay:
And now, though distant far away,
My Muse, in humble valleys born,
Attunes the trembling strings;
Nor let fair Springmount's master scorn
The tribute which she brings.' p. 171.

'To B. H. on his Marriage.

To hail thy parents' bridal day,
Whilom I fram'd mine artless lay;
And now, dear friend, the Muse I pray

To smile on me,

Whilst I my humble tribute pay

To worth and thee.

For while, with conscious pride elate,

I view thee and thy gentle mate,

Rich in the blessings which await

On love and truth;

Fair seems thy chance of future fate,

Thou favour'd youth !' p. 307.

We consider these as specimens of the middle order of poesy. We may say of Mrs. L., what cannot be said of every modern poet, that she seldom sinks below the tame, insipid, and neutral style displayed in the above citations. Now and then, however, she does become very ridiculous. After prosing in rhyme, with some notes of admiration, on the beauties of Beaconsfield, then the residence of Mr. Burke, she proceeds:

'Fain would I longer in these glades abide,

But their great master bids me turn aside.

Oh, what a blaze of beauty bursts around !

Deep shad'wing woods the distant prospect bound,

Save where th' intruding village spire is seen,

Or sloping hills attir'd in lively green ;

The peaceful flocks roam the rich pasture o'er,

And infant harvests boast their future store.

But what is here ?—O genius of the grove,

Thy dwelling this :—then let me softly move,

Where laurel bow'rs the calm recess enclose.' pp. 96—97.

The last place of a line is certainly an emphatic one, but there are some monosyllables, however emphatically meant, which ought not to occupy it. We cannot therefore bring ourselves to admire the manner in which Mrs. L. has expressed her determination of blessing Mr. B.

'Blest be the man !—and blest is he—and shall —

In spite of the great vulgar and the small.' p. 99.

The closing couplet of this passage is worthy of the first.

'This, this is Edmund Burke—and this his creed :—

This is sublime and beautiful indeed !' p. 100.

This poem on Beaconsfield was presented in MS. to Mr. B. who very courteously sent a letter to Mrs. L. then Miss Shackleton, expressive of his thanks, and his admiration of her genius. He says the verses are "some of the most beautiful and most original that have for many years been made upon any place or any persons." It is probable Mr. B. did not sup-

pose that the verses would afterwards be sent abroad into the world, accompanied with his friendly critique upon them. Be that as it may, the fact should operate as a caution with some of our manuscript poets, not to mistake the applause of private and complaisant friends, as an earnest of a meed of praise from the public.

There is another letter from Burke printed in this volume, which came more from his heart than the one referred to above. It was, Mrs. L. observes, "dictated by him in his last illness, and signed by his tremulous hand." Our readers will be pleased to see, in the following passage, with what seriousness and humility he looked forward to his departure from the world.

'P. S. I have been at Bath for these four months to no purpose; and am therefore to be removed to my own house at Beaconsfield to-morrow, to be nearer a habitation more permanent, humbly and fearfully hoping that my better part may find a better mansion.' p. 322.

The poem in this collection most deserving of attention, is a Latin composition written in the fifteenth century, under the title of the thirteenth *Æneid* by Maffei Vegio (called incorrectly by Mrs. L., Mafæus). It is inserted as an accompaniment to Mrs. L.'s poetical translation. As the Latin piece is not common, our readers may not be displeased with a brief account of it.*

It has been often observed, that Virgil ends his grand poem too abruptly, and disappoints the curiosity and expectation of the reader, who wishes to dwell a little on the happy union which must have taken place between Æneas and Lavinia, upon the death of Turnus. The Roman poet seems to have thought, like a recent bard of our own country, that all obstacles to their nuptials being removed, there was no need of describing so plain a consequence as the marriage.

'Nor sing I to that simple maid
To whom it must in terms be said
That king and kinsman did agree
To bless fair Clara's constancy, &c.

Maffei was of opinion, however, that the *Æneid* ought to have been prolonged, and therefore composed a thirteenth book, in which he has described not only the hymeneals of the Trojan hero, but introduced several other interesting circumstances, which may be naturally supposed to have happened. It was a formidable enterprize. A poet runs a risk of being trebly ridiculous, when he obtrudes himself into a comparison with another of first rate excellence, and undertakes, as it were, to wield a cestus victoriously laid down:

* There is a travestie of this poem in "English Hudibrastic" verse, which scarcely merits this cursory notice.

'Hic victor cæstus artemque repono' *Æn.* v. 484.

are expressions not more applicable to Entellus as a wrestler, than to Virgil as a poet.

It cannot of course be expected, that the Italian has preserved the characteristic majesty and splendour of the Roman bard; but there is a large proportion of good poetry in the composition, and it is certainly a happy imitation of the Virgilian manner. The author deserves much credit for following out the ideas, and maintaining the characters of Virgil. *Æneas* displays the same paramount regard to the will of the gods, and the same steady serenity of mind with a mixture of generous and benevolent feelings. He beautifully excuses Turnus for his hostility to himself, while he contemplates the charms of Lavinia, whose hand the Rutulian prince had been desirous of obtaining.

'Ut vidit, primo aspectu stupefactus inhæsit;
Et secum Turni casus miseratus acerbos,
Qui, haud parvâ spe ductus, ovans in prælia tantos
Civisset motus, durisque arsisset in armis.' l. 470-473. pp. 62, 63.

The old Latinus still dwells upon the marriage of his daughter, with a due regard to omens, and a little compunctious feeling for his conduct to Turnus. The vanquished rival of *Æneas* is rendered interesting in his overthrow, and several circumstances are introduced to excite compassion for his unhappy fate. When the fierce and unfeeling Drances abuses his memory, the poet takes care to reprobate his indecent insults.

'—— nimium erepti pro funere Turni
Exultans : ' l. 330.

The reflexions of Latinus over the dead body of Turnus, are just and pleasing, though rather resembling the copiousness of Lucan, than the concise and comprehensive apostrophe of Virgil.

'—— Quantos humana negotia motus
Alternasque vices miscent! quo turbine fertur
Vita hominum! O fragilis damnosa superbia sceptri!
O furor! O nimium dominandi innata cupido,
Mortales quo cæca vehis? quo gloria tantis
Inflatos transfers animos quæsitæ periculis?
Quot tecum insidias, quot mortes, quanta malorum
Magnorum tormenta geris? quot tela, quot enses
Ante oculos (si cernis) habes? heu dulce venenum,
Et mundi lethalis honos! heu tristia regni
Munera, quæ haud parvo constant; & grandia rerum
Pondera, quæ nunquam placidam promittere pacem,
Nec requiem conferre queant! heu sortis acerbæ
Et miseræ regale decus, magnoque timori
Suppositos regum casus pacique negatos!' l. 143-167.

The scene of Daunus mourning over the remains of his son, so closely resembles the behaviour of Evander on a similar occasion, that it may be called tautology when considered as a part of the *Æneid*. The poet departs too from nature, in the expressions which he ascribes to the disconsolate father ; a fault of which the accurate Virgil is never guilty.—After a course of impassioned exclamations, Daunus descends into grave sententious reflexions on the levelling power of death, and the changeful and precarious nature of human affairs. When the first transports of grief are past, it is natural enough for the afflicted to moralize ; but while the agony of distress remains in all its intenseness, the sufferer never thinks of drawing general conclusions and forming elaborate sentiments. The heart is exercised at such a time, and not the understanding. If utterance be found, it is only for exhausting and reiterating expressions of sorrow, and exaggerating the value of what is lost.

Maffei has been guilty of another impropriety, in carrying on his relation to the death and apotheosis of Æneas, many years after his settlement in Italy. This is in truth prolonging the Æneid. It is not beginning at the egg of Castor and Pollux, but it is equally blameable in the other extreme. He ought to have been satisfied with bringing his curious reader to the celebrated wedding.

The person and behaviour of the intended bride, when introduced to Æneas previous to her marriage, a fine occasion for a blaze of poetical fire, are but poorly described. Perhaps the poverty of the passage struck our minds more forcibly, on account of bearing in memory the delightful painting of Statius, when the daughters of Adrastus are brought in before Polynices and Tydeus.

Ibant insignes, vultuque habituque verendo,
 Candida purpuream fusæ super ora ruborem,
 Dejectæque genas. Tacite subit ille supremus
 Virginitatis amor, primæque modestia culpæ
 Confundit vultus. Theb. 11. 230.

Lavinia in so very delicate a conjuncture, has not the grace to blush. The only thing we are told of her is, that she came in with downcast eyes. One is almost tempted to suppose, that the partiality and attentions of Turnus had not been without effect, and that she could, without hypocrisy, mingle her expressions of regret with those of her father and her intended husband, for the death of the Rutulian prince.

The translation of this poem resembles the other compositions of Mrs Leadbeater: it is void of spirit and elegance. In one place the meaning is mistaken: this, however, is not a fault of Mrs. L. but of the gentleman who gave her a literal translation.

We cannot close these observations without presenting our readers with a literary curiosity, which we found toward the close of the volume. The title runs thus.

De iter faciendo

ad

Coalbrook Vallem.

Auctore Ricardo Shackleton.

and the four first lines are these :

* *Nocte, sollicitus, lentus, fessus peragebam*

Ad vallem Coalbrook, incommitatus, iter.

Vallem despexi tandem de culmine montis,

Mens & inopino capta timore fuit : p. 416.

By what prosodical license the last syllable in *nocte* is made long, and the second in *inopino*, we are not authorised to say. This we certainly may take upon ourselves to assert, that we have never seen such a copy of verses in print before, nor even in manuscript, except among the unfledged and literally nonsensical versifiers in a school.

Art. VII. *Communications to the Board of Agriculture ; on Subjects relative to the Husbandry and Internal Improvement of the Country.* Vol. V. Part I. 8vo. pp. 334. Price 12s. bds. Nicol. 1807.

IN this volume of miscellaneous communications to the Board of Agriculture, we observe with pleasure that more care has been taken to select such papers as were worthy to meet the public eye, than in some of the preceding volumes. There are sixteen distinct articles, which we will enumerate in their order, adding a few observations on those which seem to require comment.

I. *An Account of the Moss Improvements of John Wilkinson, Esq. of Castlehead in Lancashire.* By Sir John Sinclair, Bart. This was a spirited undertaking, by which 500 acres of barren waste have been raised from the value of 2d. per acre (the liberty of pasturing, which was only practicable in frosty weather, had been offered at 1½d. per acre) to 30s. and upwards. The worthy Baronet has added an appendix relative to the improvement of some mossy lands of his own in Caithness ; with some observations by an experienced farmer in that county on the improvement of similar lands by means of frost.

II. *A Plan for improving the growth of tares.* By Mr. Thomas Herod, of North Creak, Norfolk.

III. *Comparison of the expenses of arable land in 1790, and 1804.* This article extends to upwards of 100 pages, and contains a number of useful tables of the comparative rates of labour, tithe, rent, &c. at those two periods. The result ap-

peats to be, that in England the following average-rise has taken place; on labour 47 per cent, on artisan's work 41, on rent 39 $\frac{1}{2}$, on tithe 48 $\frac{1}{2}$, on rates 89 $\frac{1}{2}$, on the cultivation of arable land 38, and on manure 62 $\frac{1}{2}$ per cent; and in Scotland, on labour 56 $\frac{1}{4}$, on artisan's work 65, on rent 73, on rates 69 $\frac{1}{4}$, and on manure 89 per cent. Hence it is stated that the general average rise in England has been 52 $\frac{1}{2}$, and in Scotland 70 per cent; yet we cannot reconcile this with the opinions pretty generally expressed, from various quarters, by the correspondents of the board, in the extracts from their letters given under the head of *additional information* on this subject, that the increased expenses which fall on the agriculturist since the year 1790 amount to about one third or 33 $\frac{1}{3}$ per cent. The general impression which this article seems adapted to convey is, that the situation of the farmers now is much worse than in 1790: Mr. Robert Hay, in a letter from the district of Mearns in Scotland, candidly avows, and very strongly maintains, a contrary opinion; which is the more remarkable, as it is in opposition to the general tenor of all the papers in this volume, on the relative situation of the agricultural interests of the country.

IV. *An account of the produce of milk and butter from a cow the property of William Cramp of Lewes.* An intelligent article, which would be useful in teaching cottagers the most profitable method of keeping a cow; the produce of 1 rood 29 perch of land, with about 300 bushels of grains and half that quantity of bran, being made, under the management here specified, to keep the cow at all times in good condition for the butcher, and to yield a clear profit of 41*l.* 5*s.* 11*d.* in one season.

V. *On the means of supplying milk for the poor.* By J. C. Curwen, Esq. M. P. This memoir deserves the attention of all farmers or graziers who reside near any populous town. Mr. Curwen proves it to be a profitable, as well as a philanthropic plan, in such a vicinity, to unite the business of a milkman to that of a farmer.

VI. *An account of the improvement of more than 90 acres of land, lying waste.* By Mr. Phillips, of Tyn-y-shos near Oswestry. Though this paper contains nothing remarkable in an agricultural point of view, the following observations are worthy of notice.

'The thin soil upon these wastes seems to have been created by the annual decay of portions of the gorse (*furze*); a plant admirably calculated to produce, and afterwards to detain, in spite of rains and storms, the vegetable earth, upon these steep declivities. Around each bush of gorse is always found a heap, more or less high, of excellent soil. And so completely do the prickles of this plant defend the grapes that grow among it from the attacks of sheep, that the earth produced by the suc-

cessive decay of vegetable matter constantly accumulates, and renders land, which a few centuries ago would have been unproductive, proper for the growth of corn. It is impossible to traverse over our mountains without observing how wisely things are contrived by him who provides for us all. The highest mountains of North Wales, where the rock does not every where appear, are clothed with heath. As ages roll by, the soil produced by the annual decay of portions of the heath becomes fit to produce gorse. Where soil has accumulated in sufficient quantities the next protector and fertilizer of the mountains is fern. Wherever this plant flourishes, still richer quantities of vegetable earth are every year added to the surface soil; and the ground is rapidly prepared for the plough.

VII. *Experiments made at the request of the board.* By Mr. John Wright.

VIII. *Communications on spring wheat.* There are six papers on this subject, in consequence of the premiums offered by the Board for the cultivation of spring wheat. It has often erroneously been supposed, that every kind of winter-wheat which would ripen when sown in February, was spring-wheat. It is however a distinct kind. The general result to be collected from these communications is much in favour of its cultivation; and a good suggestion is made by more than one of these agriculturists, that when the winter-wheat is damaged or destroyed in patches, it would be a simple and easy remedy to sow some spring wheat about Lady-day in the vacant places, and rake it in; as it is sure to be fit to cut with the other wheat, as it cannot be distinguished, when threshed out, and cannot hurt the quality of the crop unless it be intended for seed.

IX. *On the mildew in wheat.* By Mr. W. Jones of Wellington, Somersetshire.

X. *Additional communication on steaming potatoes.* By J. C. Curwen, Esq. M. P.

XI. *On the culture of carrots.* By the Rev. F. Eldridge.

‘ In the year 1800, at Bonvilstone, in Glamorganshire, being in want of grass for a little Welch cow, and having ten beds of carrots in a new garden, I had the tops of the carrots mowed off, so as not to injure by the scythe the head or crown of the roots: this was a very luxuriant food for the cow. The carrot again yielded a fine luxuriant green head, which I treated in the same manner in October. I found when the carrot itself was taken up that it was equally as large and heavy, as a bed which I had reserved from cutting was. The gardener who had been averse to my cutting off the tops, was convinced it had not injured the root; he had an opportunity of hoeing and cleaning of them from weeds better than he could when they had their tops on them. I am therefore convinced by experience, that the agriculturist who grows a quantity of carrots, loses a great quantity of most excellent green fodder for his cattle by not mowing the tops of his carrots off twice within the year.’

XII. *On horses and oxen.* By Mr. R. Emerson.

XIII. *On wheel-carriages.* By T. Estcourt, Esq.

XIV. *An essay on the cultivation of potatoes.* By the Rev. Edmund Cartwright. Too much encouragement cannot be given to the cultivation of this most excellent root. It affords a wholesome and abundant nutriment for man and beast. It is the best fallow or preparation for wheat; and will grow in almost any soil or situation; its seed time extends through five months, and it possesses powers of propagation superior to those of any other esculent. This ingenious essay does not indeed throw much new light on the subject, but it is comprehensive and instructive.

The potatoe is a plant remarkably tenacious of life, and Dr. Cartwright mentions its possessing a principle of vitality or self-propagation, which few persons, it is believed, suspect.

‘In looking over some potatoes,’ he says, ‘which were going to be planted, I observed on several of them small buds breaking out where there was no appearance of an eye; these I cut out and planted, all of which grew and produced potatoes. Willing to trace this principle of vitality to the source, I took a number of potatoes, which, after paring off the rind, I cut into cubes of about an inch square. These cubes being kept in a dry place for a day or two, that they might heal over, were planted in the same manner as common cuttings. Of these, two thirds at least produced healthy vigorous plants, and came to maturity. How is this to be accounted for? Do the embryo-plants extend themselves in all directions from the eyes through the whole parenchymatous substance of the potatoe, converting it, as it were, into a vegetable polypus? There is nothing obvious to the eye at least, that leads to any such hypothesis.’

XV. *On the subject of weeding; or the improvements to be effected in agriculture by the extirpation of weeds.* By Mr. W. Pitt of Wolverhampton. No less than 55 sorts of weeds are described in this paper, as infesting corn lands, and a great number of others are mentioned that ought to be extirpated from meadows and leys. It is worthy of observation that fifteen or sixteen of the commonest weeds are pointed out, as having beneficial uses either in husbandry or domestic economy. Mr. Pitt coincides with the President in thinking, “that some regulation of police for fining those, who harbour weeds the seeds of which might be blown into their neighbour’s ground, has no injustice in its principle.”

XVI. *An essay on the production and consumption of corn in Great Britain; its population at different periods; the means of increasing human subsistence; and of preventing future scarcities.* By Mr. W. Pitt of Wolverhampton. We think Mr. Pitt has gone much out of his element in the statistical subjects of this essay. His statements seem deficient, and his deductions inconclusive. He estimates the number of horses in England at one million. Mr. Curwen, in No. V. makes an estimate

grounded on the returns of the tax office, that they amount to 1,430,000 ; of these Mr. C. calculates that one million are employed in husbandry and for draught, (900,000 and upwards being actually entered,) while Mr. P. considers 600,000 as a liberal estimate. The conclusions deduced from these and other deficient data, cannot therefore be correct. In his sixth chapter, when treating of the improved agricultural and grazing systems, of fallow crops, and feeding heavy stock within doors, Mr. P.'s remarks are more worthy of regard. He is miserably wrong, however, where he attempts to prove that little advantage would be derived from the more general substitution of oxen for horses in agriculture. This error principally arises from his assumption of erroneous data; one of which is, that the horses used in agriculture are in a great measure a nursery for those wanted for other purposes; the reverse we believe is quite as commonly true. His eighth, on gardens, and potatoe and cow ground for labourers, contains many useful and judicious observations.

The Second Part of this Volume will probably come under our notice in the next Number.

Art. VIII. *Mathematics Simplified and practically Illustrated*, by the Adaptation of the principal Problems to the ordinary Purposes of Life, and by a progressive Arrangement, applied to the most familiar Objects in the plainest Terms: together with a complete Essay on the Art of Surveying Lands, &c. by such Simple Inventions, as may for ever banish the Necessity of costly and complex Instruments. By Capt. Thomas Williamson, Author of the *Wild Sports of India*. 8vo. pp. v. 224. Price 9s. Longman and Co. 1808.

INSTEAD of "*Mathematics Simplified*," the valiant author would have shewn more wisdom and honesty if he had pitched on some appropriate title, such as *Mathematics perplexed*, or *Mathematics misrepresented*, or *Mathematics misunderstood*, or *Mathematics degraded*; and we would seriously recommend one or other of these to his adoption, should any of his friends advise a new edition of *the title page*.

We should conjecture that Capt. W. designed to give, in this book, a few problems in Practical Geometry, and to make these preparatory to a treatise on land-surveying, on levelling, mining, and timber measuring: but the nature of his production makes it quite certain that the contents of his cranium were woefully confused, while he was employed in executing his intention. He begins, *secundum artem*, with definitions, or rather with censuring the definitions of Euclid and other bunglers of early times, which he says "are too vague for the uninstructed, and are contrary to the conviction of the proficient:" and then, to shew how far his own definitions are

from every thing "vague," and how consistent with "the conviction of the proficient," he presents a few specimens: e. g. 1. "A *true* cone is created by the revolving, or *spinning* of a triangle on its *centre*, supposing the point to serve as a pivot, and another point to be in the centre of the opposite side!" 2. "A sphere or globe is a solid figure, which, *however taken*, always gives the *same girth* and the same diameter!" After these, he proceeds to his problems, which are such as a child stumbles upon at the very threshold of mathematical science, and scarcely two of which the captain attempts to demonstrate: the poor, despised, inaccurate Euclid, however, helps him to a demonstration of one "*problem*," for such our author, unfortunately for his reputation, denominates the *theorem*, which stands as the 47th proposition of the first book of the *Elements*. "This famous *problem*," says the scientific Captain, "seems to centre in itself the greater part of what is contained in the preceding; for there are few matters hitherto treated of, which do not come into either its formation or its solution; hence it has been designated "the pons asinorum," or the "ass's bridge." Now as all our readers know that the 5th proposition, and not the 47th, is the celebrated bridge in question, they will naturally suppose that the warlike author had bathed in the stream that runs underneath it; and there, unhappily for himself and the public, washed away his brains, a loss, of which the volume before us furnishes so many striking indications. He does not forget, however, though "dipped in Lethe's lake," to shew very minutely how to draw a *square*: he then adds "Here we have one of the most *difficult* operations in mathematics [drawing hyperbolas, or parabolas, or finding the fluents to elliptic transcendentals, we suppose, is nothing to it]; it requires the utmost nicety to describe this figure, which is the parent, or the proof of at least half the problems in use:" Again, "A square, or its derivative, the parallelogram (*vulgarly* termed the oblong square), is either the basis, or is connected with almost every thing in use among us:"—a boiled plum-pudding, for example, between which and a *square* there is a remarkably close connection.

Capt. Williamson, after exhibiting a few more "*problems*," such, as that "Parallelograms of equal base and altitude are equal to each other," &c. proceeds to treat of ellipses; and soon convinces us that he does not know the difference between an ellipse and an oval, though he gives a rule by which a dextrous handler of a pair of compasses may "describe an ellipsis of a *true egg form*." Then he "introduces 26 axioms to the student's notice;" from which it is obvious that this *simplifying* mathematician knows no more of the difference

between an axiom and a proposition susceptible of demonstration, than of that between a problem and a theorem: among his *self-evident* truths, he classes many such as the following: "Angles that are in the same segment of a circle must be equal to each other." "Every cone is a third part of a cylinder, having the same base and equal altitude." "Cones and cylinders being upon equal bases, are to one another as their altitudes." Should the valiant Captain ever favour the world with a treatise on Astronomy, we would recommend him to assume as axioms, that the sun is a hundred millions of miles from the earth, that the squares of the periodic times of the planets are as the cubes of their distances from the central body, and that the force of attraction varies inversely as the squares of the distances from such body: which would amazingly *simplify* that interesting science.

Our author's treatise on surveying we do not profess to understand: for his directions are very obscure, and the illustrative etchings are execrably bad and incorrect. We cannot help observing, however, that he is rather unphilosophically enraged against a brother pioneer among the thickets and furze bushes of science, a Mr. William Davis, of whom we know no crime or folly except that he has been adventurous enough to dive under the same *pons asinorum*, where we fancied we spied Captain Williamson bathing a short time ago.

Toward the end of his volume, our simplifier of mathematics gives directions for preparing colours, &c. telling us, for instance, that "white is a *body* colour, generally made of white lead, which turns ultimately to a dirty black." In an appendix to a new edition, we think he might enrich the *mathematical* sciences, by giving a lecture upon blacking boots, and cutting out pantaloons according to the equidistant ordinate method. Then indeed his performance would "sufficiently display its utility and importance, especially among those who are *born gentlemen*," and "mean to follow up the study to the fountain head."

But we must dwell no longer on such trash. We blame not the Captain for his ignorance; *in itself* it would be an object of compassion, and especially if connected with docility and modesty; but the arrogant airs and pretensions to authorship of an ignorant man, are just objects of condemnation. To have expressed our opinion less distinctly would have been a breach of our public duty, and a departure from the maxim of the excellent Judge Hale; "When I find myself inclined," says he, "to pity a criminal, let me remember that there is likewise a pity due to the country."

Art. IX. *Fragments in Prose and Verse*: by a young Lady, lately deceased. With some Account of her Life and Character, by the Author of "Sermons on the Doctrines and Duties of Christianity." Second Edition. 8vo. pp. 220. Price 6s. Cruttwell and Co. Hatchard, 1808.

BEFORE we had time to notice this very interesting little work, the first edition was sold off; and those who have had the pleasure of perusing it, will be at no loss to account for the earliness and extent of the demand, or to decide whether its immediate success may be reckoned on as the pledge of its extensive circulation and celebrity. It describes a character which few will be able to contemplate without the most tender and salutary emotions;—a character of juvenile and female loveliness, animated with the most amiable sensibilities, adorned with the richest accomplishments, ennobled by a signal success in literary and scientific pursuits, sanctified by a zealous attachment to the cause of virtue and piety, endeared by adversity and languishing illness, and finally invested with the perfection of beauty and brightness as it is caught up from the earth to a premature immortality. Hopeless must be the condition of that heart, in which such an object can fail to excite a higher reverence for female worth, a pungent sense of inferiority and defect, and a solemn resolve, at least, to withdraw every faculty from dissipation and indolence, and stimulate it to the most active prosecution of the most worthy purposes. Indeed we have seldom met with a publication, of which the indirect influence seemed likely to be so effectual and beneficent; and we shall be happy if our recommendation should avail to extend the sphere of that probable influence to every school and juvenile library in the kingdom.

An excess of delicacy, we think, has induced the fair editor to designate her amiable friend by the initial only of a name which should rank with the Agnesis and the Carters. For this little breach of duty to the reputation of her sex, it would be an appropriate punishment to disclose her own name, and those of several respectable friends, who are also distinguished in the course of the publication by single letters. We shall content ourselves with stating, that the name of the lamented author of these fragments was Elizabeth Smith. She was born of opulent parents, December, 1776; and her family resided, for a considerable time, at the beautiful seat, called Piercefield. Her father was engaged in a banking concern, and shared in the misfortune which befel many establishments of that nature, at the commencement of the war in 1793. He then entered the army; and his daughter, after enjoying the instructions of Mrs. Bowdler, at Bath, accompanied her parents with the regiment to Ireland. The family afterwards moved to Conway, and other stations, which it is unnecessary

to detail. At the time of leaving Piercefield, Miss S. was "well acquainted with the French and Italian languages, and had made considerable progress in the study of geometry. She excelled in every thing she attempted. She drew extremely well, and was completely mistress of perspective. Her musical talents were very uncommon; she played remarkably well both on the piano-forte and harp." But it was after this period, that she made the principal advances in studies of a more solid kind. She was led by an accomplished friend to the study of the German language, of which she became very fond, and acquired an extensive knowledge. Before this time, she had studied Spanish: "When she was with us," says the editor,

'She seemed to read it without difficulty, and some hours every morning before breakfast were devoted to these studies. She acquired some knowledge of the Arabic and Persian languages during the following winter, when a very fine dictionary and grammar, in the possession of her Brother, led her thoughts to Oriental literature. She began to study Latin and Greek, in the year 1794, when Mr. C—'s excellent library, and improving conversation, opened to her an inexhaustible fund of information. She studied Hebrew from my Mother's Bible, with the assistance of Parkhurst; but she had no regular instruction in any language except French. Her love of Ossian led her to acquire some knowledge of the Erse language, but the want of books made it impossible for her to pursue that study as far as she wished.' p. 25.

It would startle many fair letter writers, to find such a sentence as this in a sprightly reply from a young lady just of age:

'If you want to consult the Syriac translation of the New Testament upon any particular passage, let me know. Mr. C— has a very fine one, printed in Hebrew characters, and the language is so very like the Hebrew, and where it differs from that, so like the Arabic, that I can read it very well.' pp. 70, 71.

It might astonish them still more to find that the young lady was neither "a fright" nor "a pedant."

'Her person and manners were extremely pleasing, with a pensive softness of countenance that indicated deep reflection; but her extreme timidity concealed the most extraordinary talents that ever fell under my observation.—With all these acquirements she was perfectly feminine in her disposition; elegant, modest, gentle, and affectionate; nothing was neglected, which a woman ought to know; no duty was omitted, which her situation in life required her to perform. But the part of her character on which I dwell with the greatest satisfaction, is that exalted piety, which seemed always to raise her above this world, and taught her, at sixteen years of age, to resign its riches and its pleasures almost without regret, and to support with dignity a very unexpected change of situation.—For some years before her death the Holy Scripture was

her principal study, and she translated from the Hebrew the whole book of Job, &c. &c. How far she succeeded in this attempt I am not qualified to judge; but the benefit which she derived from these studies must be evident to those who witnessed the patience and resignation with which she supported a long and painful illness, the sweet attention which she always shewed to the feelings of her parents and friends, and the heavenly composure with which she looked forward to the awful change which has now removed her to a world, 'where (as one of her friends observes) her gentle, pure, and enlightened spirit will find itself more at home than in this land of shadows.' &c. &c. pp. 210, 211.

'It is astonishing how she found time for all she acquired, and all she accomplished. Nothing was neglected; there was a scrupulous attention to all the minutiae of her sex; for her well-regulated mind, far from despising them, considered them as a part of that system of perfection at which she aimed; an aim which was not the result of vanity, nor to attract the applause of the world: no human being ever sought it less, or was more entirely free from conceit of every kind.' p. 179.

We are strongly disposed to admit this testimony in its full meaning, though the witnesses were too nearly related, and too affectionately attached, to be exempt from all suspicion of partiality. It is not to be supposed that Miss S. acquired an accurate grammatical knowledge of all the languages which she was able to read (see p. 91); but the translations from the German and the Hebrew, inserted in this volume, are highly creditable to her proficiency in both languages. Of her strong and acute understanding, of her determined and vigorous application, and of her many excellent moral qualities, the book affords unquestionable proofs. Her attainments, unusually various and extensive as they were, would doubtless have been far greater, if the circumstances of her situation had more happily co-operated with the energy and perseverance of her mind. We ought not to omit the following characteristic anecdote.

'Elizabeth told me one evening that she did not perfectly understand what is said in Bonnycastle, page 91, of Kepler's celebrated calculation, by which he discovered that the squares of the periods of the planets are in proportion to the cubes of their distances. She wanted to know how to make use of this rule, but I confessed my inability to assist her. When I came down to breakfast at nine the next morning, I found her with a folio sheet of paper almost covered with figures; and I discovered that she rose as soon as it was light, and by means of Bonnycastle's Arithmetic, had learnt to extract the cube root, and had afterwards calculated the periods and distances of several planets so as clearly to shew the accuracy of Kepler's rule, and the method of employing it.' pp. 23, 24.

The melancholy tale of her fatal illness must be given in few words; and we are happy that it is not chargeable on the ardour with which she pursued her studies, so as to be cited as an excuse for indolence, but only on an imprudent in-

dulgence which is sufficiently common among the most idle and uncultivated. Her own account of the disorder may operate as an useful warning: "One very hot evening in July," (1805), says she, "I took a book, and walked about two miles from hence, where I seated myself on a stone beside the lake; being much engaged by a poem I was reading, I did not perceive that the sun was going down, and was succeeded by a very heavy dew, till, in a moment, I felt struck on the chest as if with a sharp knife; I returned home, *but said nothing of the pain.*" The pulmonary affection thus occasioned, terminated her life, the 7th of August, 1806.

We shall only add a few extracts, as indications of Miss Smith's turn of thinking, and specimens of the "Fragments." And we cannot select a more interesting one, than her memorandum on the first new year's day after the completion of her twenty-first year.

'Being now arrived at what is called years of discretion, and looking back on my past life with shame and confusion, when I recollect the many advantages I have had, and the bad use I have made of them, the hours I have squandered, and the opportunities of improvement I have neglected,—when I imagine what with those advantages I ought to be, and find myself what I am;—I am resolved to endeavour to be more careful for the future, if the future be granted me; to try to make amends for past negligence, by employing every moment I can command to some good purpose; to endeavour to acquire all the little knowledge that human nature is capable of on earth, but to let the word of God be my chief study, and all others subservient to it; to model myself, as far as I am able, according to the Gospel of CHRIST; to be content while my trial lasts, and when it is finished to rejoice, trusting in the merits of my Redeemer. I have written these resolutions to stand as a witness against me, in case I should be inclined to forget them, and to return to my former indolence and thoughtlessness, because I have found the inutility of mental determinations. May God grant me strength to keep them!' pp. 57, 58.

There is much acuteness and ingenuity, and often a refined delicacy of moral taste, in the remarks which have been transcribed from Miss S.'s pocket-books, and from some of her familiar letters; we shall quote a few miscellaneous passages.

"The pity of the world appears to be very much misplaced; it is entirely withdrawn from those who have fallen into misfortune through their own fault, and most liberally bestowed on the virtuous unfortunate; but the virtuous have no need of pity. They never can be miserable, whatever may befall them; and it is their place to look down with pity on the wicked, whether glorying in the smiles of fortune, or despairing at her frowns.' p. 41.

'I have known some very good people maintain in theory, and almost all in practice, that we ought to endeavour to gain the good opinion of

others. It strikes me so far otherwise, that I should think it wrong to stir my finger *on purpose* to gain the good opinion of the whole world. Not that I despise it; I consider the esteem of the wise and good as a treasure which I should be glad to obtain; but to obtain by being really worthy of it, not by any little fraudulent arts exercised on purpose to catch it. To be better thought of than I deserve, is always a reproach; but the consciousness of having gained that high opinion by appearing in any respect better than I really am, would be to me as insupportable as that of having forged a bank-note. In either case I should have made something pass for more than it was worth; I should expect the fraud to be some time or other discovered; and if not, I could not enjoy what I had no right to possess. Perhaps there is nothing more difficult to guard against than the desire of being admired, but I am convinced that it ought never to be the *motive* for the most trifling action. We should do right, because it is the will of God; if the good opinion of others follow our good conduct, we should receive it thankfully, as a valuable part of our reward; if not, we should be content without it.' pp. 88, 89.

'Praise can hurt only those who have not formed a decided opinion of themselves, and who are willing, on the testimony of others, to rank themselves higher than their merits warrant, in the scale of excellency.' pp. 192, 103.

'A sum of happiness sufficient to supply our reasonable desires for a long time is sometimes condensed into a little space, as light is concentrated in the flash. Such moments are given to enable us to guess at the joys of heaven.' p. 103.

We avoid quoting some observations which occurred to this very intelligent young woman, on reading Locke, because they would require comments which our limits forbid. On a similar account, we decline quoting any of the poetical fragments; which display a portion of talent that deserved to be more highly cultivated. We add but one more passage, as a specimen of a different kind from any that we have quoted; but for its length, we should have substituted the account of her midnight expedition to the top of Snowdon, to behold the beautiful scenery of floating clouds, and peaks illuminated with rose-coloured light, at sun-rise.

'Sligo, 1796. I frequently wish for you and our beloved friend, to make you wander through a valley, between mountains tossed together in all the wild and rugged forms imaginable, with a hundred cascades dashing from their summits and forming a beautiful lake at the bottom; to shew you the fine effects of light and shade on the hills when the sun shines; and when he does not, the clouds hiding their heads, descending half way down to them, and sometimes entirely blotting them out of the landscape; then breaking away by degrees, and ascending like smoke. I never before knew so well what Ossian meant by the thick mist of the valley, and the ragged skirts of a cloud as it sails slowly over the dark heath. I often think I see the grey cloud of which his father's robe is made.' p. 38.

Of the few remarks which appear to us inaccurate, there are none which particularly demand comment; and it would only be a very strong sense of duty that could urge us to scrutinize with rigid accuracy these interesting relics, or to adopt the language of censure on the unfinished productions of a person, for whom we can entertain no feelings but those of the warmest admiration and regret.

Art. X. *The Poetical Works of Vincent Bourne, A. M.* consisting of Originals and Translations; to which are added his Letters. 2 vols. foolscap 8vo. pp. 370. price 9s. bds. Longman and Co. 1808.

THE public are already so well acquainted with the merit of Vincent Bourne's Latin Poems, that any eulogy from us would be superfluous. This new edition seems chiefly owing to the lavish praises which they received from the pen of Cowper, as an extract from the Letter in which he describes Bourne's character stands like a recommendatory preface at the beginning of the book. Cowper acknowledged that he loved him with a love of partiality; and perhaps some deduction may be properly made, on this account, from the exceedingly high-coloured panegyric which the more modern poet bestowed on his former instructor. To place the imitation above the model, the copyist above the exemplar, savours somewhat of contradiction; and we cannot therefore accede to the assertion, that "Bourne is a better Latin poet than Tibullus, Propertius, Ausonius, or any of the writers in *his* way, except Ovid, and not at all inferior to him." We must also take the liberty of saying, (though we suppose public schools and learned universities would frown upon us if our feeble voice could reach their ears) that the world in general have been rather too prodigal of their praises to the modern productions of the Latin Muse. Extraordinary strength of genius, is not among the qualities required for such compositions. Great delicacy and refinement of taste, to distinguish and relish the peculiar beauties both of idea and of language among the ancient writings; an extensive and accurate acquaintance with the works of the best poets, and a facility in diverting their best phrases into a different channel of thought, are the principal if not the only requisites for forming the modern Latin poet. No piercing force of thought, no divine afflatus, no voice uttering high and sublime musings, is necessary for securing the honours of that name. However, we are not disposed to lower the character of Bourne much beneath Cowper's honourable and flattering estimate of his merits. For perspicuity, elegance, simplicity, variety, and happiness of expression, he stands unrivalled among the modern writers of Latin poetry; and if others have gained more celebrity than he, it is because

their works have been more numerous, and their subjects more generally interesting and important.

The present publication is not more valuable than the last edition of his poems; although it contains several Latin and English compositions which are not found in its predecessor. It is rather an advantage to the reputation of Bourne that these were omitted, and is a proof of the judgement exercised in the selection. The Latin poems which are now published from the original quarto, in addition to those contained in the last edition, are evidently inferior to the rest; written in the earlier part of his life when his style was not so elaborate, and chiefly on subjects not easily susceptible of poetical ornament, or calculated to allure and hold the attention of the reader. The world is not eternal—The relations of good and evil are eternal and immutable—The ebbing and flowing of the tides depend on the attractions of the Sun and Moon—are subjects of no great promise, for one who seeks to amuse himself with poetical beauties; and will not readily admit of that neatness of versification, and that easy and unexpected turn of expression, for which Bourne is eminently distinguished.

As an illustration of this remark, we will cite the beginning of the Poem intitled "*Mundus non fuit ab eterno*," and then produce the first verse of the Translation of Gay's *Black-Eyed Susan*.

Dum Patrios alii lætantur volvere fastos,
Autoremque suæ venerandum exquirere gentis,
Nos hominum communem investigare parentem
Quid vetat, infantisque exordia pandere mundi?
At quis tam stulte sapiens, qui finxerit orbis
Hanc faciem plusquam veterem, æternamque teneri
Fœdæ materiem fatali? quando decora
Tota juventute exultat natura vigetque.

In statione fuit classis, fuisque per auras
Ludere vexillis et fluitare dedit;
Cum navem ascendit Susanna; O dicite, nautæ,
Nostræ ubi deliciæ sunt? ubi noster amor?
Dicite vos, animi fortes, sed dicite verum,
Agminibus vestris num Gulielmus inest?

Our classical readers must clearly perceive, that we have not taken the best lines of one performance and the worst of the other; but that these specimens shew the spirit and manner of the respective pieces to which they belong.

The few English compositions serve to exemplify the remark made before, that extraordinary strength of genius is not essential for writing Latin poetry. They remind us of Voltaire's remark respecting Cardinal Polignac, that he who astonished and charmed the world by his *Anti-Lucretius*, was unable to write a single good verse in his own language.

However, as there is no omission, in the present republication, of any thing contained in the last, and Bourne's *Poemata* was become rather a scarce book, it is a public accommodation that they are again sent from the press.

Art. XII. *Memoirs of the Rev. John Newton*, late Rector of the United Parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, Lombard-street; with General Remarks on his Life, Connexions, and Character. By Richard Cecil, A. M. Minister of St. John's, Bedford-row. 12mo. pp. 330. Price 4s. bds. Hatchard. 1808.

AS the principal occurrences, in Mr. Newton's most eventful and extraordinary life, are very well known to the world, through the medium of two works, the "Narrative," and the "Letters to a Wife," published long before his death, it will not be necessary for us even to enumerate his various adventures and situations. And as his character beams very distinctly through these and his other writings, we should probably add little, by any regular observations on it, to the idea which the reader has formed of him, as a man of warm affections, of great benevolence and kindness, of sound and active mind, of innocent humour, of genuine candour, and of heartfelt piety. We therefore must forego the pleasure we should find in sketching his biography, and refer to this interesting and cheap performance for satisfactory information. Nearly all the narrative part of these memoirs was prepared before Mr. Newton's death, and had the benefit of his corrections; and the remainder, in which his character is delineated, has every claim to the public confidence, from being drawn up by an old and intimate friend, of unquestioned intelligence and integrity.

The life of Mr. Newton is of itself a sufficient answer to the charge of licentious tendency which has been alledged against evangelical doctrine; his name is a spell which should confound the fluency of all its calumniators, and will explode and dissipate all their sophistries, as often as it is applied. Mr. Newton was a prodigy of audacious and extravagant wickedness; he embraced the genuine principles of Christianity, and the profligate, ferocious, and blasphemous infidel became a pattern of moral excellence, which the most virtuous might cordially admire and imitate. Such is the impressive lesson for cavillers at his religious principles. For Christians, his life affords much valuable instruction; and none more so, than the caution not to consider aggravated horrors of compunction, and a certain assignable time of finding confidence and delight in the sense of divine favour, as essential, in all cases, to true Christian experience and a real change of heart. The death of Mr. N. was in the same view

remarkable; it was a departure in peace, attended with no strong emotions or glowing language.

Though the greater portion of fact, which this volume contains, has already been communicated to the world, there are many additional anecdotes of Mr. Newton, illustrating both his life and his character. The following is one of them:

‘We cannot wonder (says the biographer) that Mr. N., latterly, retained a strong impression of a particular providence, superintending and conducting the steps of man; since he was so often reminded of it, in his own history. The following occurrence is one of many instances. Mr. N., after his reformation, was remarkable for his punctuality: I remember his often sitting with his watch in his hand, lest he should fail in keeping his next engagement. This exactness with respect to time, it seems, was his habit while occupying his post (of tide-surveyor) at Liverpool. One day, however, some business had so detained him, that he came to his boat much later than usual, to the surprise of those who had observed his former punctuality. He went out in the boat as heretofore, to inspect a ship, but the ship blew up just before he reached her; it appears that if he had left the shore a few minutes sooner, he must have perished with the rest on board.’ pp. 126, 127.

Many conversations and apophthegms are also preserved, which are highly characteristic. In reference to a milder and more cautious style of preaching which he sometimes thought it prudent to adopt, he is related to have said,

‘*I became,*’ says the apostle, *‘all things to all men;’* but observe the *END*, it was in order to *gain some*. The fowler must go cautiously to meet shy birds, but he will not leave his powder and shot behind him. *I have fed you with milk,* says the apostle; but there are some, that are not only for forcing strong meat, but *bones* too, down the throat of the child. We must have patience with a single step in the case of an infant, and there are *one-step* books and sermons which are good in their place. Christ taught his disciples, *as they were able to bear*, and it was upon the same principle, that the apostle accommodated himself to prejudice. “Now,” continued he, “what I wish to remark on these considerations is, that this apostolical principle, steadily pursued, will render a minister *apparently* inconsistent; superficial hearers will think him a trimmer. On the other hand, a minister, destitute of the apostolical principle and intention, and directing his whole force to preserve the appearance of consistency, may thus *seem* to preserve it; but let me tell you, here is only the *form* of faithfulness, without the *spirit*.”’ pp. 178, 179.

The following sentences are selected from a pleasing part of the work, intitled, “Remarks made by Mr. Newton in familiar conversation:” few men have been more eminent for giving a penetrating form to their thoughts, and for the ingenious simplicity of their illustrations.

‘I should have thought mowers very idle people; but they work while they whet their scythes. Now devotedness to God, whether it *mows* or whets the scythe, still goes on with the work.’

'My principal method of defeating heresy, is by establishing truth—One proposes to fill a bushel with *tares*; now if I can fill it first with *wheat*, I shall defy his attempts.'

'Many have puzzled themselves about the origin of evil: I observe there *is* evil, and that there is a way to escape it, and with this I begin and end.'

'Apollos met with two candid people in the church; they neither ran away because he was *legal*, nor were carried away because he was *eloquent*.'

'I can conceive a living man without an arm or a leg, but not without a head or a heart: so there are some truths essential to vital religion, and which all awakened souls are taught.'

Mr. Cecil has introduced three very interesting episodes, if we may so term them, or short sketches of the characters of three eminent men with whom Mr. N. was intimately connected; these are John Thornton, the poet Cowper, and the present venerable Mr. Scott. He justly contends and demonstrates that Cowper's religion, so far from being the cause, as its enemies have laboured to represent, was to a great degree the cure of his insanity. The only additional quotation we shall allow ourselves, refers to the princely philanthropist already mentioned:

'Mr. Thornton left a sum of money with Mr. N. to be appropriated to the defraying his necessary expences, and relieving the poor. "Be hospitable," said Mr. Thornton, "and keep an open house for such as are worthy of entertainment—help the poor and needy: I will stately allow you 200*l.* a year, and readily send whatever you have occasion to draw for more." Mr. N. told me, that he thought he had received of Mr. Thornton upwards of 3000*l.* in this way, during the time he resided at *Olney*. pp. 142, 143.

'In order to execute his beneficent designs, he observed frugality and exactness in his personal expences. By such prospective methods, he was able to extend the influence of his fortune far beyond those who, in still more elevated stations, are slaves to expensive habits. Such men meanly pace in trammels of the tyrant custom, till it leaves them scarcely enough to preserve their conscience, or even their credit, much less to employ their talents in Mr. Thornton's nobler pursuits. He, however, could *afford* to be generous; and while he was generous, did not forget his duty in being *just*.

'But with all the piety and liberality of this honoured character, no man had deeper views of his own unworthiness before his God—to the Redeemer's work alone he looked for acceptance of his person and services: he felt all that he did, or could do, was infinitely short of that which had been done for him, and of the obligations that were thereby laid upon him. It was this abasedness of heart towards God, combined with the most singular largeness of heart toward his fellow-creatures, which distinguished John Thornton among men.' pp. 140, 141.

The latter part of the volume, to the extent of a hundred

pages is occupied with a review of Mr. Newton's character, in specific reference to his literary attainments, his ministry, his family habits, his writings, and his familiar conversation. Under these divisions, as also in various parts of the narrative, Mr. C. has introduced a variety of serious and useful observations. The attractions of his work, indeed, are of the best kind; inasmuch as rhetorical ornaments and a captivating style are far less important than the faithful display of character and the judicious introduction of evangelical sentiment. Its value, we hope, will be recognised, not merely as conducing to the gratification of Christian readers in general, but, according to his own suggestion, as an addition to the scanty class of books which tend to promote the best interests of the young while contributing to their amusement. We fear, indeed, that it will be considered as his legacy to the juvenile race; for most of our readers have probably been grieved to hear of his total confinement from active duties by a paralytic affection.

The complete edition of Mr. Newton's works, with some original additions, and a fine engraved portrait, is just ready for publication.

Art. XII. *Sermons on Various Subjects*. By John Bidlake, Chaplain to their Royal Highnesses the Prince of Wales and Duke of Clarence. 8vo. pp. 300. Price 7s. 6d. boards. Murray, 1803.

IT is still ominous, we suppose, to stumble *in limine*; for though we have attempted all through the Volume to recover ourselves from the shock of the first Sermons, we have done no better than stagger on, to the very last page. The Volume opens with four discourses on the seasons of the year, which appeared to us very like an awkward attempt to imitate Sturm's *Reflexions*. Indeed we could scarcely have been convinced that the preacher had not relieved himself from the labour of original composition, by turning one of these *Reflexions* into a Sermon at the easy rate of tacking on to it a text of Scripture, had we not painfully felt the want of Sturm's graceful simplicity and useful application. In a sermon, short appeals to the works of creation are not merely allowable and sanctioned by scriptural precedents, but they are eminently beautiful and useful. When the whole time, however, which is allowed to religious instruction is spent in giving lectures on natural history, inflated with rapturous admiration of lines of beauty, elegance of tints, and fragrance of odours; we ask indignantly, Has the preacher never noticed the disgraceful and ruinous ignorance of religious truth, which prevails in all ranks of society?—and has he never reflected, that men who have no just acquaintance with the doctrines of Scripture

can have no genuine faith in Christianity, and no solid hopes of heaven?—or is it possible that he should never have reflected, The hour which I spend in the pulpit, is all the portion of their existence which the majority of my audience spend in the studies which are to fit them for eternity? In the progress of our examination, however, the pangs of benevolence, which we felt for this gentleman's audience, found some alleviation in the thought, that strewing the flowers of natural history, though it will not feed hungry minds, is at least an innocent employment, when compared with dispensing deadly poison.

The discourses, which are sixteen, bear the following titles:—

‘ On the Spring of the Year.—On the Summer.—On the Autumn.—On the Winter.—On the Omnipresence of God.—On the Worship of God.—On the Sabbath.—On the Pharisee and the Publican.—On the Attainment of Salvation.—On a Peaceable Disposition.—On the One Thing Needful.—A Visitation Sermon, preached at St. Andrew's Church, Plymouth.—On the occasion of a School Meeting.—On the Education of Children.—Against Profane Swearing.—On Discontent.

The fifth sermon professes to be on the omnipresence of God: but the preacher who could announce his intention of discoursing on this attribute of the divine nature, and then deliver the discourse before us, must either have a strange confusion in his own ideas, or entertain a supreme contempt for the understandings of his audience.

The next sermon is on the worship of God. That the divine who tells his audience they should worship God for what they may get by him, should afterwards forget to display the only real way of access to God by the Mediator, is far less surprising than lamentable.

The sermon on the Sabbath is intitled to the praise, of justly opposing Archdeacon Paley's account of the origin of that sacred institution.

The discourse on the Pharisee and Publican displays our preacher's polemical powers. He alludes to the etymology of the word, to shew that the Pharisee “*separated* from the established religion” of the Jews. It is possible that he may claim some merit for the novelty of the discovery: with us, however, it is a previous question to determine its truth. We ask, where was their separate synagogue or temple? What were their schismatical rites or tenets? It has been more customary to consider them as a sort of high-churchmen; their distinguishing badges were the ceremonies of the established religion outraged; they dealt largely in new rites and maxims, and represented the fancies and traditions of men as equally binding on the worshipper, with the ordinances of God; they

were ostentatious in the outward exercises of imagined piety, while they neglected the great doctrine which was signified by the sacrificial institutions, and presumed to expect acceptance with God for the sake of their own merit; they were also remarkable for a temper proud, bigoted, despotic, and uncharitable. Mr. B. thinks, however, that the damning sin which the finger of Christ points out in the Pharisee, was "thinking himself more religious than others."

From this parable we learn, that spiritual pride is highly offensive to God, and that whoever pretends to be *not as other men are*, but boasts of his superior claims to Almighty favour, is in the sight of Heaven, not better, but even worse, than other men.

But is it not most certain that the inspired teachers of religion say, "let us not sleep as do others;" "ye were by nature children of wrath, even as others;" "but ye are redeemed from the ordinary conversation of the world," and made "a peculiar people zealous of good works;" "who maketh thee to differ?" What possible reason can we have to hope for everlasting life, unless we *do* think, and think justly, that we are better than others?—all men are not holy, yet "without holiness no man shall see the Lord." But the picture of the Pharisee was drawn to expose the odiousness of a sinner trusting to himself that he is righteous in the sight of God, and intitled to salvation as a matter of right, and thus despising others; while the account of the Publican is designed to reconcile us to the humiliating method in which alone sinners can hope for acceptance with their offended Judge,—to abandon all reliance on ourselves as righteous, and commit our souls to his sovereign and revealed mercy. We most devoutly wish the reverend Pastor had more justly appreciated the value and necessity of this mode of acceptance, than to instruct his hearers that the Publican was "more *meritorious*" than the Pharisee!

The subject of the next discourse, is the conference of our Saviour with the young man who wished to know what good thing he should do to inherit eternal life. It is very evident, we think, that the answer of Jesus was intended to excite his conscience, and to call up to his recollection the sins of his life. The young man, however, confidently pretended to be sinless; and the direction, Sell all thou hast, &c. was given to detect him to himself as guilty concerning the "first and great commandment," inasmuch as his love to God was not supreme, and could not withstand the attractions of opulence. Now Mr. B. represents the case to be, that the *way* to eternal life is to keep the commandments, that the fulfilment of the law is our plea and ground of acceptance with God: not once throughout the sermon on "the attainment of salvation," does he think it need-

ful to mention the sacrifice of Christ. Mr. B., notwithstanding, would be thought to maintain, as a part of his creed, that we are justified by faith; and therefore he alludes to the doctrine in terms, at the close both of this sermon and of the preceding one. But the misfortune is, that the tendency of the whole sermon, in both these cases, is not irreconcilable with that of the conclusion, is widely different from it; the doctrine of works is taught laboriously and at length, while that of faith is hurried over as an irksome duty; the first is made very prominent and distinct, the latter is noticed in a manner so exceedingly vague and indefinite, that a very attentive hearer might retire from Mr. B.'s instructions completely ignorant of this important doctrine, and careless about its meaning. We shall quote the entire perorations of both sermons; and this narrow compass includes all the information concerning the means and ground of divine favour, which Mr. B. thinks proper to communicate to his hearers.

'We must conclude therefore *that all attempts to evade the practice of good works, is an attempt to deceive ourselves, and to defraud the Almighty of his reasonable service.* The only true way to eternal life is to trust in the doctrine, and the merits of Christ; the proof of that confidence is obedience to his commands. Without charity to mankind, all our religion will be imperfect; and though faith be the foundation of all our expectations, yet it will not avail without the fruits of obedience.' p. 185.

'To conclude, Let no man doubt of his salvation, who earnestly and assiduously works with fear and trembling, and relies on the promises and the grace of God and his Saviour.'

'He will be justified, who first confesses, and then forsakes his sins; but he never can be justified, however proud of his own attainments, who voluntarily closes his eyes on his own faults, and at the same time vainly boasts that he is *not as other men are.*' pp. 166.--7

Mr. B. seems to suppose that it is customary with many preachers to assert the sufficiency of faith, and some mystical impulses, so as to deny the necessity of moral rectitude. This is, we believe, a very rare, though a very dangerous practice; but to err in the opposite extreme is not the true way to correct such an error.

After the estimate which we have briefly given of Mr. Bidlake's theology, our readers will not be surprized when we inform them, that the source whence it is derived is the Apocrypha, rather than the epistles of St. Paul. While many a cordial reference is made to the uncanonical books which keep company with Bel and the Dragon, the preacher more than once protests against deriving doctrinal conclusions from a writer so obscure as Paul.

The style of the sermons is perspicuous and often elegant; but blemished with such illogical expressions as "how infinite," "how unlimited." We shall conclude our observa-

tions with a favourable specimen of it, which we are sorry to say will not at all improve the opinion our readers may have formed of Mr. Bidlake; they have probably never attended to a declaimer who pleaded so strenuously against the doctrine of human depravity, who so ingeniously depreciated the obligations to virtue, and palliated the sins of men; one would think he was rehearsing, in expectation of being employed as advocate for the unhappy criminals at the last day.

'We are reasonably alarmed at the recital of capital crimes, but hear little of the unassuming virtue of private persons, that constant light that cherishes life. Yet enquiry will enable us to find every where individual merit to counterbalance the general depravity. If then the catalogue of vices be at once numerous and dark, yet a bright contrast agreeably relieves the contemplations of the moralist. When we reflect on the nature of man, the variety of his pursuits, and the difficulties of his attainments; when we recollect that many errors spring even from an excess of virtue, that they are irregularities of desires implanted in him for wise and gracious purposes by an Almighty Providence; when we observe that even the pursuit of good will sometimes lead him into error; that the boundaries of virtue are sometimes not clearly defined, and sometimes deceptive; that the path of rectitude is often intricate, and that his abilities are naturally weak, and perpetually fallible; that the powers of virtue are as liable to fail as the strength of the body; we must conclude, that there is as much goodness to be found in the world, as can be hoped from the nature of things; and that it is reasonable to expect much peccability from beings, whose powers are finite and variable, whose understandings are contracted and indistinct, whose passions are vehement and intoxicating.' pp. 227—8.

Art. XIII. *An Essay on Light Reading*, as it may be supposed to influence moral Conduct and literary Taste. By the Rev. Edward Mangin, M. A. 12mo. pp. 5s. 6d. Carpenter. 1808.

A judicious and well-principled Treatise, or Series of Essays, on the moral character and influence of English Literature, would be a very valuable and a very interesting work. Its investigation should not be confined to the standard and principal writings on theology and ethics, but should extend to all the departments of literature which can affect the moral principles of the student. The Histories, the Biographies, the Essays, the works of Poetry and Fiction, and in a few instances more abstruse productions, would furnish ample scope for the exercise of moral criticism. A work of this kind, if properly executed, would supply one of the principal advantages that are to be expected from a domestic tutor; it would serve as a sufficient guide through the mazes of a whole library, and a young person, well provided with its corrective and precautionary instructions, might be committed to his own option in a course of miscellaneous reading.

Small as the extent is to which Mr. M. has attempted to perform this service, we would rather commend his good intentions, than extol his success. His regard is confined almost exclusively to novels, of which he notices but a few, and those on which the moral comments are most obvious; his censures on Fielding, and Smollet, on Goethe,

and on Cumberland, are however too forcible and just, to be in danger of reproach from us because they are neither new, profound, nor discriminative. His observations on Richardson are little more than commonplace and unqualified praise; it did not occur to Mr. M. that some of that writer's situations and descriptions are at least as exceptionable as those of the novelists whom he condemns, and that, not to specify other defects in his morality, he repeatedly sanctions duelling in the most effectual though indirect manner, by example, though he solemnly protests against it in theory. The pains Mr. M. has taken, to shew that the more recent productions of this foolish class are base and ridiculous to the very extreme of possibility, appear to us quite superfluous; nor do we feel much more grateful to him for the applause he has thought fit to bestow at considerable length on Goldsmith, Cowper, and Langhorne. It needs not a very captious reader to discover much that is morally objectionable both in the prose compositions of the latter author, and in the tragedy of Douglas, which Mr. Mangin most unscrupulously commends.

We are obliged to him, however, for the following portrait, of the accuracy of which we have not the smallest doubt: it is a valuable though frightful exhibition of human character.

‘I have known a man who, as a duellist and a gamester, had steeped his hands in the blood of more than three fellow-creatures, and, by his success at the hazard-table, reduced several to beggary; who by his arts had betrayed many females to ruin; by filial disobedience had deprived his parents of the repose and reverence to which old age looks for its best earthly recompence: who by the ferocity of his disposition had alienated his relations, friends, and acquaintances, and acquired the hatred of his tenants and domestics; who, although he had squandered hundreds from ostentation and caprice, never bestowed a guinea to relieve distress, nor heaved one sigh of compassion when imploring misery has stood within his view: and this man has often been seen melted into tears at the theatre, and still more frequently when engaged in the amusement of reading *tender novels*.’

On the pernicious effects of novel reading, Mr. M. has many good remarks, and the general tendency of his book is highly commendable.

Art. XIV. *The Georgics of Publius Virgilius Maro*, translated into English Blank Verse. By James R. Deare, LL.B. Vicar of Bures, Suffolk. 8vo. pp. 138. Price 7s. boards. Longman and Co. 1808.

MR. Deare is one of the most faithful translators that we have met with; he has given the genuine sense of his author almost in equivalent words, and almost in similar versification: the current of his translation, nevertheless, is generally easy and clear; his words are musically arranged, and his pauses are well varied. We shall transcribe the description of Aristæus's descent to the submarine palace of Cyrene, both in the original and in the English version, as a specimen highly honourable to Mr. Deare's reputation.

‘Jamque domum mirans genitricis, et humida regna,
Sp. luncisque lacus clausos, lucosque sonantes,
Ibat, et, ingenti motu stupefactus aquarum,
Omnia sub magna labentia flumina terra

Spectabat diversa locis ; Phasimque, Lycumque,
 Et caput unde altus primum se erumpit Enipeus,
 Under pater Tiberinus, et unde Aniena fluente,
 Saxosumque sonans Hypanis, Mysusque Cæicus,
 Et gemina auratus taurino cornua vultu
 Eridanus, quo non alius per pinguia culta
 In mare purpureum violentior influit amnis.'

Georg. IV. 365—373.

' And now, admiring his maternal courts
 And humid reign, by cavern'd lakes he pass'd
 And echoing groves, and with astonish'd sense
 Heard the loud waters, and each river view'd
 Which glides diverse beneath the globous earth :
 Phasis and Lycus, and the source profound
 Whence first Enipeus issues ; whence the stream
 Of father Tyber ; whence the Aniène flood,
 And o'er the rocks resounding Hypanis ;
 Mysian Cæicus, and with taurine front
 And gilded horns Eridanus, than whom
 None more impetuous through the fruitful fields
 To the blue ocean rolls his foaming wave.' pp. 125, 126.

An entire version of the *Georgics*, as elegantly finished as this passage, would raise the author to an equality, at least, with the first of English translators. But there are many proofs, in different parts of the book, that Mr. D. has been too hasty and too careless to have merited such honours ; it is evident that he has not done his best ; and when we say this, in censure of his indolence, and in impeachment of his work, we do not forget that it is a compliment to his abilities. We can account for many of his verses being flat, uncouth, and ill-polished, when we observe such glaring proofs of inattention as the following deficient and redundant lines :

' And Opis, and, with ardent eye.'—p. 124.

' Itself, and so the light ; the eye detects the black.'—p. 49.

There are many trivial blemishes in the versification, which deform its general beauty ; the following line is but a clumsy representation of

' *Et votis jam nunc assuesce vocari :*

' And use thyself to invocati-on !'—p. 4.

Is it from the remembrance of certain anile instructions in spelling, that Mr. D. is so fond of this absurdity as to repeat it a page or two afterwards ?

' The balmy stream of vegetati-on !'—p. 7.

In a few cases, the version is not sufficiently compact ; we were the more struck with Mr. D.'s diffuseness in the rendering of '*Felix qui potuit rerum,*' &c. from comparing it with that of Cowper :

' Ah ! happy he, to whom 't was given to sound
 Great nature's depths, to banish every fear ;
 To triumph o'er inexorable fate,
 And hold the hoarse wave of greedy Acheron
 In deep subjection to his lofty mind !'—p. 63.

Cowper. 'Happy the mortal, who has traced effects
To their first cause, cast fear beneath his feet,
And death, and roaring hell's voracious fires.'

One of the finest specimens of our author's manner of imitating the phrase and cadence of his original, is to be found in the very first passage. But the following specimen will perhaps furnish a more impartial specimen of the general execution of the work.

'Ah! but too happy, if they knew their bliss,
Are husbandmen; for whom the righteous earth,
Far from discordant arms, pours forth her stores
Of ready sustenance. What, if for them
No lofty mansion from its ample porch
Vomit each morn a sycophantic tide;
What, if no decorated columns move
The admiring crowd; no broider'd gold disguise
Their simple vests, nor Grecian vase for them
Project its graceful form; no Tyrian dye
Their spotless wool, nor vitiating use
Of eastern perfume taint their wholesome oil;
Yet rest secure, and life that ne'er deceives,
Rich in the various wealth of wide domains,
Caves and the living lake; yet cooling vales
And lowing herds and shaded slumbers sweet
Are theirs: for them the woodland glade expands;
Theirs are the pleasures of the chase; a youth
Of labour patient and of frugal fare:
Theirs the pure altar; theirs old age revered;
Leaving 'mongst them her vestiges extreme,
Departing Justice fled the haunts of men.'—pp 61, 62.

We recommend our classical readers, and still more earnestly those who are unacquainted with these beautiful poems in the original, to the pleasure they will derive from Mr. D's performance; and we also advise the author to take the advantage of a second edition to give it a still higher claim to popularity. It would be benefited by the addition of a few notes; for we hope Mr. D. does not expect all his fair readers to carry about Lempriere's Dictionary, either in their heads or their pockets.

Art. XV. *The Holiness which becometh the House of the Lord*; considered in a Discourse, delivered at the Opening of the New Place of Worship, New York-street, Manchester, April 20, 1808. and published at the Request of the Hearers. By John Fawcett, A. M. 8vo. pp. 30. Price 6d. Halifax, Holden and Dowson; Button, &c. 1808.

IN the ceremony of consecrating, or setting apart, a building for divine worship among the Dissenters, a minister is commonly employed, for whom age, talents, and piety, have procured a superior portion of respect, and who has been recognized as in some degree *primus inter pares*, by the consent of his brethren, and the prevailing tendency of public opinion. And it is highly suitable, that one part of such a dedication service should consist of an explanation of the sentiments and the views which

the founders of the edifice entertain. On these accounts, the selection of the venerable and excellent preacher to officiate on this occasion, and the manner in which his function has been discharged, will be equally approved by the public.

The words chosen for a text are *Holiness becometh thy house, O Lord, for ever*, P. xciii. 5. In discussing them, the preacher adverts to the spiritual Church or house of God, "consisting of professing believers in Jesus, and such as are subject to his laws and government;" and then to the practice and the reasons of appropriating particular buildings to the public worship of God.

'Thus countenanced (says he) by Christ and his apostles, and favoured with the protection of the mild and gentle government under which we happily live, we are encouraged to build convenient places where we may assemble together to worship God, according to the dictates of his holy word, and the light of our own consciences.' p. 12.

The second part of the discourse refers to the term "holiness."

'The holiness which becomes the house of the Lord in New Testament times relates not to the place of worship, but to the people concerned in the erection of such a place, and to those who assemble there for religious exercises. And as such, it may include, holiness of *intention*, holiness of *doctrine*, holiness of *worship*, holiness of *discipline*, and holiness of *practice*.' p. 15.

These several topics are judiciously, though of course not very copiously, illustrated. We quote the following sentiments with the more pleasure, because we believe them to be generally prevalent among the Dissenters.

'We utterly disclaim all intentions of disloyalty to our lawful, most gracious, and beloved Sovereign; and of disaffection to the government under which we live, and enjoy so many privileges. We take this opportunity of declaring our firm attachment to the constitution of Great Britain. We are persuaded, that it is excellent in its principles, and that it is wisely framed, for the intention of national happiness, and real liberty. We are resolved to contribute our best endeavours, to maintain and preserve, by all the means in our power, the constitution of this kingdom, consisting of king, lords, and commons. We know, that one valuable property of this constitution is, that it contains within itself, the means of reforming and rectifying abuses and improprieties. Some such there may probably be; but we love the constitution itself. And we know that the same rule which requires us to "fear God," requires us to "honour the king;" "to be subject to every ordinance of man for the Lord's sake, and to render to Cæsar the things which are Cæsar's, and to God the things which are God's," 1 Pet. ii. 13 and 17. Matt. xxii. 21.

'Let us not be charged with designs of breaking the peace of religious societies. We wish well to all that call upon the name of our Lord Jesus Christ in every place, both theirs and ours. We could have no pleasure in the diminution of one church of Christ, for the establishment and increase of another; in pulling down one house of God for the building up of another. The conversion of sinners to God will give us a thousand times more pleasure, than the proselyting of persons from one set of religious sentiments to another.' pp. 16—19.

In the pious remarks on holy doctrine, Mr. F. shews that he is no

less orthodox than loyal. We shall only add his summary of the requisites to holiness of worship.

“These acts of worship are not to be performed in a dull, lifeless, negligent, and formal manner; such worship does not become the house of the Lord, nor will it meet with his approbation. “God is a Spirit, and they that worship him must worship him in spirit and in truth; for the Father seeketh such to worship him,” John iv. 23, 24. Holy worship is accompanied with faith in God, without which it is impossible to please him. It is expressive of love to his name; for if we are destitute of that, we want that holy and animating principle which is essential to true religion. 1 Cor. xiii. — A kind and charitable disposition towards our fellow-creatures is requisite in acceptable worship; for holy hands should be lifted up, without wrath; since, if we forgive not men their trespasses, neither will our heavenly Father forgive our trespasses. — Indeed, we only pray to be forgiven as we forgive others; so that without a true christian temper, our own prayers condemn us. — Holy worship must be sincere and upright. Every sin should be renounced, and there should be a readiness to obey every divine command; for if we regard iniquity in our hearts, i. e. love it and cleave to it, the Lord will not hear our prayers. Psal. lxvi. 18. — Holy worship will not be lukewarm, but accompanied with fervency and ardour of mind. We should be “fervent in spirit, serving the Lord.” — It should be performed in deep humility of mind, in order to its being acceptable before that God who fills heaven and earth with the majesty of his glory. “He resisteth the proud, but giveth grace to the humble.” The sacrifices which God will accept are those of a broken and contrite heart. “To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word,” Isa. lxvi. 2.”

Art. XVI. *Poems and Tales.* By Miss Trefusis. 2 vols. foolscap 8vo. pp. 360. Tipper, 1808.

WE have not for a long time had the pain of witnessing such a wretched waste of mental resources, as this elegant pair of volumes exhibits. Possessing powers of fancy, an elegant taste in expression, and a facility of versification, which are worthy of dignified employment, Miss Trefusis has only aspired to flutter in idle compliments, and sigh in amatory canzonets. There is much in the performance that discovers talent, but scarcely a page that excites a salutary feeling or conciliates esteem. It is but justice to observe, however, that the most love-sick of our author's young ladies express themselves with great decorum; our charge against the work is not of vice but of frivolity.

A large proportion of the poems have already appeared in novels written by the author. We hope that as her gayest time of life is probably past, she will no longer sing

to love alone, to love alone —

and that she will henceforth engage in no literary pursuits that will not give her name some genuine respectability in the opinion of the public.

Art. XVII. *Debates in Parliament respecting the Jennerian Discovery* including the late Debate on the further Grant of 20,000l to Dr. Jenner. Together with the Report of the Royal College of Physicians of London on the Vaccine Inoculation. With introductory Remarks. By Charles Murray, 8vo. pp. 164. Price 5s bds Hatchard, &c. 1808.

VERY little comment is necessary on this publication; we notice it as containing a copious and authentic report of the Debates which

have resulted in two grants to Dr. Jenner, amounting to 30,000l; together with the very satisfactory report of the College of Physicians, after a laborious investigation of the whole subject, under the direction of Parliament. It may therefore be regarded as containing a full summary of the arguments and evidence in favour of Vaccination; and to those who cannot or will not understand either, it may be recommended as an appeal *ad verecundiam*. Perhaps a more extraordinary contest was never witnessed, than that of a few persons in England against the collective wisdom and integrity of the medical profession and the legislature of their own country, and against the general conviction and practice of half the globe. The Introductory Remarks disclose some important facts, concerning the measures used at the Small-Pox Hospital to disseminate the variolous pestilence.

Art. XVIII. *Female Benefit Societies recommended: or the Necessity and Advantages of Foresight.* A Sermon, preached in the Parish Church of St. Saviour, in the City of York, on the 1st of June, 1808, before the York Female Benefit Club, established in 1801. Published at the Request of the Patronesses. By the Rev. John Graham, Rector of St. Saviour and of St. Mary Bishophill Senior, York, and Domestic Chaplain to the Right Hon. Earl Bathurst. 4to. pp. 18. Price 1s. 6d. Rivingtons, Hatchard, &c. 1808.

IN this plain but sensible address, the duty of foresight and provision for the future is cogently enforced from Prov. xxii. 3, and the advantage of subscribing, especially at an early age, to a Benefit Club, is clearly and strikingly displayed. From considering the preparation which it is prudent to make against the casual infirmities and the decline of life, nothing can be more obvious than a transition to the far more important duty of preparing for its close; and we have the pleasure to observe, that Mr. Graham has too vivid a sense of his professional duties, while addressing his hearers on a subject of worldly prudence, to forego the opportunity of consulting their most serious interests, and warning them distinctly and evangelically to lay up treasure in heaven.

We quote the following remarks, because we are anxious to call the public attention repeatedly and earnestly to a grievous abuse in institutions of this nature, which the advice of intelligent persons to their inferior neighbours may avail to remove; the evil is much more extensive than Mr. G. supposes, and the measures which he suggests are abundantly sanctioned by experience where the trial has been made. There are some Male Benefit Clubs, he observes,

'which have monthly meetings of their members at public houses, who, in addition to their subscription to the fund, pay 2d. per month each, whether they attend or no, to be spent that night. Many of the members do not attend; in which case, the contributions of the whole Society being spent by a few, frequent excesses must be necessarily committed. What a pity, that this pernicious custom should be permitted to continue, and that they should meet at public houses at all! What a pity, that Honorary Members do not undertake the management, as in Female Societies; and that these twopences are not erected into a fund for particular purposes, and for the relief of extraordinary wants! In a body of 200 members, from these twopences alone, the sum of 20l. a year would be raised, which might go far to form an Accumulating

Fund, that would, by applying the interest, prevent the *shutting up of the Box*, which frequently occurs in almost all their Clubs, to the great mortification and distress of many of their old and sick Members.— If all the Benefit Societies would unite in hiring one large room, by meeting on different nights, they might conduct their respective concerns without inconvenience, and with a great moral and pecuniary advantage.

The profits of this publication are devoted to the benefit of the Club.

Art. XIX. *The History of Rome from the Foundation of that City to the Fall of the Eastern Empire*, related in familiar Conversations, by a Father to his Children: interspersed with moral and instructive Remarks and Observations on the most leading and interesting Subjects. Designed for the Perusal of Youth. By Elizabeth Helme, (Author of *Instructive Rambles*, *Maternal Instruction*, the *Histories of England and Scotland*, as related by a Father to his Children, &c. &c.) 4 vols. 12mo. pp. 1000. price 16s boards. Wilkie and Robinson, 1808.

MRS. Helme is one of those ladies who feel a laudable desire for the instruction of youth: and she has used much diligence in promoting the object. But we could wish it to be remembered, by these worthy persons, that, "of making many books there is no end." It does not appear to us that such a history as this was at all requisite; since we have others on the same scale, and written in a better style. To some, however, the form of family conversations may recommend it. We are pleased with most of her moral reflections, and with her indications of reverence for the Christian faith; but now and then we have occasion to complain of her attempts to apologise for the Roman laws and customs. Surely Mrs. Helme must have forgotten her religious lessons, and what was proper in the character of a British father, when she allows him to say, that the custom of putting children to death, who were born with any deformity, "was rectified by the consent of five being necessary to its execution," (Vol. I. p. 24.)

Art. XX. *A Letter from Mr. Whitbread to Lord Holland*, on the present Situation of Spain. 8vo. pp. 15. price 6d. Ridgeway, 1808.

MR. Whitbread's sentiments respecting the duty of affording assistance to Spain are those of the whole British people; the success of the Patriots has more than satisfied the hopes of the most sanguine, and has nearly vanquished the scruples, we believe, of the most cautious and sceptical. What will be the result of their emancipation from foreign tyranny, is still a subject of anxious conjecture and apprehension. In Mr. W.'s opinion, the present moment is a highly proper one for Great Britain to make overtures of peace; and the design of his letter is chiefly to clear himself from the charge, rested on this opinion, of indifference to the liberties of Spain.

Art. XXI. *A Treatise of Divine Providence, General and Particular*, as relating to the Church of God in the World. By Stephen Charnock, B. D. Fellow of New College, Oxford. Fourth Edition. 8vo. pp. 270. Price 4s. 6d. boards. Maxwell and Wilson 1808.

THE republication of this excellent treatise, in a handsome and commodious form, is much to be commended. Of the author, we need

scarcely speak; he was one of the devoutest ministers, and was perhaps the most accurate and profound, of the age in which he lived; his surprising copiousness of reflection, and the grandeur and force of his illustrations, evince a mind of unusual comprehension and energy. In this treatise, theological students will find much admirable dissertation, though they should not implicitly admit, to their full extent, the whole of its principles and arguments.

The editor has prefixed some particulars concerning Charnock's life, supplementary to the account given by the original editors of his works, which were not published till after his death.

‘Stephen Charnock descended from an ancient family in Lancashire, but was born in 1628, in the parish of St. Catherine Creechurch, in London, where his father, Richard Charnock, practised as a Solicitor. In 1649, he retired to Oxford, and the following year obtained a fellowship in New College. In 1652 he was incorporated Master of Arts, as he had stood in Cambridge; and two years after was made Proctor of the University, which office he sustained with great honour and applause. Upon the expiration of his office, he went over to Ireland, and resided in the family of Henry Cromwell. He also preached to a congregation in Dublin, and had most of the gentry and persons of quality in the city for his hearers. The Restoration putting an end to his ministry in Dublin, he returned to London, where he spent fifteen years in retirement, and, for his further improvement, took a tour occasionally to France and Holland. At length, in 1675, he accepted a call to become joint pastor of a congregation in Crosby-square, with the Rev. Thomas Watson. In this connexion he continued about five years, till his death, the 27th of July, 1680, in the fifty-third year of his age.’

A fine portrait is prefixed, but is not stated to be engraved from any original painting.

Art. XXII. *Abradates and Panthea*; a Tragedy, in Five Acts; from the *Cyropædia* of Xenophon. By John Edwards, of Old Court, Wicklow, Esq. 8vo. pp. 87. Ridgway.

IT is fair, but “faint praise,” to say of this performance, that it is equal to the general run of modern dramas. If it were entirely new to the reader, the plot would give it so powerful and tender an interest, as to conciliate pardon for its numerous defects and blemishes; but as this charming narrative is better known than perhaps any other tale in ancient history, no writer can hope even to escape contempt, in pretending to dramatise it, unless he is capable of adding new pathos to the most affecting incidents, and of adorning the most exquisite and consummate beauty.

Mr. Edwards may be congratulated, if not on the success, at least on the innocence of his attempt; it would be no breach of the decalogue, we suppose, to improve the appearance of Raffaele's Madona with the addition of a wig and stomacher, or to heighten the charms of the Louvre Venus with rouge and ribbons; instead, therefore, of blaming Mr. E. for his dulness, his common places, his neglect of oriental costume, and his teaching Cyrus to worship “Jove,” we shall civilly dismiss his performance to the repose which tragedies of the nineteenth century seem privileged to enjoy.

Art. XXIII. *Divine and Moral Precepts, for the Conduct of a Christian toward God and toward Man.* By John Hamond, supposed to have been the Father of Dr. Henry Hamond, &c. &c. 8vo. pp. 175. Price 3s. 6d. Longman and Co. 1808.

THESE precepts are for the most part judicious, the expression is forcible, and the tendency scriptural. But it is not sufficient to give the best advice; it should be given in the best manner: and we fear that few young people will so far relish the quaintness and the dry abstract form of this work, as to consult it with sufficient care, or yield it the proper obedience. With general approbation of its substance, and very feeble hopes of its success, we shall leave it to float or founder, as it may, among the multitude of unnecessary publications.

Art. XXIV. *An Address to Time; with other Poems.* By John Jackson, of Harrop Wood, near Macclesfield, Cheshire. To this second Edition is added, an Appendix, containing various Letters of the Author to his Friends. 8vo. pp. 76. Price 2s. 6d. Longman and Co. 1808.

THE object of publishing these juvenile productions, is to procure, "for a virtuous and deserving young man, (says the Editor) that pecuniary assistance which may enable him, in some measure, to co-operate with the wishes and liberality of his patrons and friends in acquiring the very important advantage of a classical education." The emolument arising directly from the sale of the work is likely to be but small; it may, however, attract the notice of some wealthy and liberal persons, and thus obtain the requisite aid to facilitate the author's literary pursuits. Its contents are of subordinate merit and interest; yet they display a portion of talent so far superior to what is common in young persons of Mr. Jackson's humble origin and scanty opportunities, as to justify the concern which is expressed for his improvement: he is now, it seems, about nineteen.

Art. XXV. *Scripture Versions, Hymns, and Reflections on Select Passages.* By J. Waring. Designed for the Use of Young People. 8vo. pp. 170. Price 3s. 6d. Darton and Co. Hatchard, 1808.

MR. Waring's design is extremely laudable, but we fear it will not be accomplished; his plan is good, but very inadequately executed. To furnish the young with serious and useful amusement, and to excite their attention and reverence toward the sacred scriptures, it is not sufficient for a writer to glow with the worthy feelings which actuate Mr. Waring; very superior talents are requisite to give fascination to solemn subjects, and to versify the histories and odes of Holy Writ, without degrading their simple dignity. It appears to us that Mr. Waring's compositions, with a few exceptions, are not better suited to the capacity and taste of children, than those of our most approved devotional poets, while they are inferior in elegance and spirit. The idea of selecting scriptural subjects for poetical paraphrase or illustration, we have on various occasions recommended; and we still consider a performance of this kind, suitably executed, as very desirable; but where is the devout Collins or Gray that shall undertake it? Mr. Grahame's minor poems are only a respectable approximation toward supplying the deficiency of which our author justly complains: but the appearance of a writer fully competent and ready to the task is, we fear, much rather to be desired than anticipated. In the mean while, there is a large class of young people, whose morality is better than their taste, and among whom Mr. W.'s book may find a respectable circulation.

ART. XXVI. SELECT LITERARY INFORMATION.

A Statistical and Geographical Survey of Spain and Portugal, with a detailed account of the several provinces, cities and towns, in a duodecimo volume, illustrated by coloured maps of the countries, will appear in a short time.

A Vocabulary, Persian, Arabic, and English, is in the press; principally compiled from Richardson's Persian Dictionary, as improved by Dr. Wilkins.

Mr. B. Boothroyd has in the press, and will publish as speedily as a proper attention to correctness will admit, a new edition of Bishop Newcome's justly admired Version of the Minor Prophets, with additional notes from Blaney, and Horsley on the Prophet Hosea.

Speedily will be published, embellished with a head of Hesiod, from a genuine antique, the Remains of Hesiod, the Ascræan; translated from the Greek into English verse, with a Dissertation on the Poetry and Mythology, the Life and Era of Hesiod, and copious notes, by Charles Abraham Elton, Esq.

Dr. Noehden has prepared for the press a collection of German Exercises, as a companion to his Grammar. This work will be of particular service to those who wish to acquire an accurate and practical knowledge of German composition. Besides the references to the Grammar, the notes contain numerous illustrations of the idioms of the language. The author intends that the publication shall be followed by a volume of extracts from the best German authors, which he also designs as a vehicle for remarks and observations, explanatory of the peculiarities and difficulties that are to be met with in the construction and phraseology of the German language.

Mr. Custance's Concise View of the Constitution of England will probably appear in the course of this month.

Mr. Accum has in the press a System of Mineralogy and Mineralogical Chemistry, with applications to the Arts. The work is formed chiefly after Haüy and Brogniart, and will make three octavo volumes.

Mr. J. T. Davies, of Bath, has in the press, Observations on Carditis, or the Inflammation of the Heart, illustrated by cases and dissections. It is Mr. Davies's design to shew, that this disease occurs oftener than has been supposed, and that, contrary to the opinions of our best syste-

matic writers, there are circumstances by which it may sometimes be distinguished in practice.

Mr. Natt of Paisley, has in the press Cases of Diabetes, with Observations. The practice is new, and in many respects the reverse of that which has been generally followed of late years.

Mr. Drakard of Stamford, is now printing a Guide to Burleigh House, the seat of the Marquis of Exeter, to be embellished with engravings by Messrs. Storer and Greig, from drawings by Mr. E. Blore. This work, it is expected, will be ready for publication about Christmas next.

In the Spring of next year will be published, the History of India, during the administration of Marquis Wellesley, from the year 1797 to 1806; comprising an examination of his Lordship's System of Policy, both foreign and domestic; and a complete account of the actual state of the British provinces, in all their relations, under the operation of that system. By Laurence Dundas Campbell, Esq. To the History will be prefixed an introductory Chapter, containing a Review of the Genius and Character of the People of Hindûstan; of the Principles, Constitution, and Policy of the Native Governments; of the relative situation of those Governments respectively, and of the British Empire in India; of the General State of that Empire and its Dependencies, during the administration of Marquis Cornwallis and of Lord Teignmouth; and, finally, of the Political, Civil and Military Condition in which it was placed at the period of Marquis Wellesley's arrival in that Country. The whole of this Work is composed from official Records, and other original Documents, of which some interesting Parts will be given in an Appendix. This Publication will be illustrated with a General Map of Hindûstan, and embellished with a Portrait of the Marquis Wellesley. It will form two thick volumes, Quarto, and is printing on two sizes—Medium Paper, Price Three Guineas and a half, and Imperial Quarto Paper, Price Five Guineas.

The Rev. T. Stabback, Lecturer of Helstone, proposes to publish in two large Volumes, Octavo, the Four Gospels and the Acts of the Apostles; with Annotations, critical, explanatory, and practical, chiefly selected from the most able Commentators, in Divinity, ancient and Mo-

dern. To each Chapter will be added Reflections, drawn from some striking portion of its Contents.

An Account of the Life and Writings of the late Mr. Joseph Strutt, is in the press, with a correct Likeness of the Author, engraved by Mr. John Ogborne, from an original Picture in crayons, by Osias Humphreys, Esq.

Dr. Smith will shortly publish a Work in one volume, octavo, under the title of Botanical Illustrations, intended as a continuation of his Introduction to Botany.

Preparing for publication, a Series of Portraits of the most eminent Persons now living, or lately deceased, in Great Britain and Ireland; including the most distinguished Characters in the Senate, the Church, the Navy and Army, the learned Professions, and the various Departments of Literature and Science: those who have most zealously exerted themselves in promoting the Arts, Agriculture, and Commerce of the Country, or, by their example and patronage, have most conspicuously

contributed to its general prosperity and happiness. The Portraits will be elegantly and accurately drawn, in a uniform Manner, from Life, or from original Pictures, and the Engravings will be perfect Facsimiles of the Drawings. The Work will be published periodically, and the First Number, containing six Portraits, each accompanied by a short biographical notice, will appear very soon. A limited number of Proof Impressions will be taken off, in a superior manner, on large paper; and all the Copies will be delivered as nearly as possible according to the dates of orders received, for which a book is opened by Messrs. Cadell and Davies.

Mr. Wilkins, Author of the Antiquities of MAGNA GRÆCIA, has announced a translation of the Civil Architecture of Vitruvius, comprising those Books which relate to the public and private Edifices of the Ancients, illustrated by numerous Engravings, with an Introduction, containing the History of the Rise, Progress, and Decline of Architecture among the Greeks,

ART. XXVII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

A Review of the Report of the Board of Agriculture, from the Northern Department of England, comprising Northumberland, Durham, Cumberland, Westmoreland, Lancashire, Yorkshire, and the mountainous parts of Derbyshire; by Mr. Marshall, Author of a Treatise on Landed Property in England, &c. 8vo. with a Map, 12s.

BIOGRAPHY.

Memoirs of the Public and Private Life of Sir Richard Phillips, Knt. one of the High Sheriffs for the City of London and County of Middlesex, written by a Citizen of London and Assistants, 5s.

CHEMISTRY.

The Chemical Catechism; the third Edition, containing the new Discoveries, with very considerable Additions. By Samuel Parkes, General Manufacturing Chemist. 8vo. 12s.

CLASSICAL LITERATURE.

An English Poetical Translation of Hesiod, with Notes, Preface, and Life, illustrated by a Bust, and Chronological and Mythological Tables; being a Specimen, Part I. of English Translation, in Poetry and Prose, from the Greek Poets and Prose

Authors, consisting of a Chronological Series of all the most valuable scarce faithful Translations extant; and several never before published; with selected and new Notes, entirely English, Corrections, Prefaces, Lives, Maps, and Heads, from ancient Statues, Busts, Gems, Medals, and Paintings: Chronological and Mythological Tables, &c. by Francis Lee, A. M. Chaplain in Ordinary to his Royal Highness the Prince of Wales, Member of the Asiatic Society, royal 8vo. 6s.

GEOGRAPHY.

Wilkinson's Map of Spain and Portugal, considerably improved from those Maps published by Don Thomas Lopez; including the Nautical Survey of Don Vicente Tofino, and the Dismemberment from Portugal by the Treaty of 1802; with Historical Tables of all its component Kingdoms, &c. Elephant Sheet, 4s. 6d.

The Universal Gazetteer in Miniature; being the Name and Situation of every Place in the known World, for the use of Geographers, News-readers, and Men of Business. 2s. 6d.

JURISPRUDENCE.

Report of the Arguments upon the Application to the Court of King's Bench,

for leave to file an Information against Mr. Ralph Dodd, upon the statute of 6 George I. for attempting to establish a London Distillery Company, with transferable Shares. 2s. 6d.

The Game Laws, a new Edition, including the new Acts. 1s. 6d.

MEDICINE.

Principles of Surgery, for the use of Chirurgical Students. A new Edition, with Additions, by John Pearson, F. R. S. &c. 8vo. 9s.

Debates in Parliament respecting the Jennerian Discovery, including the late Debate on the further Grant of 20,000l. to Dr. Jenner. Together with the Report of the College of Physicians of London on the Vaccine Inoculation, with introductory Remarks. By Charles Murray. 5s.

The Medical Remembrancer, or, Pharmaceutical Vade-Mecum; being a short sketch of the Properties and Effects of all the Medicinal Compositions now in use, as directed by the College of Physicians, in the New London Pharmacopœia, Arranged under their several Classes. To which is added, an Alphabetical Table, in Latin and English, with the old and new Names, containing the proper Doses of each Medicine. Intended as a complete Pocket Manual, for the convenience and use of Practitioners in general. Extracted and digested into Order, from the latest Editions of the best Authors, by Thomas Churchill, Apothecary, &c. London. 2s. 6d.

MISCELLANEOUS.

A Review of the Proceedings of the General Associate Synod, and of some Presbyteries, in reference to the ministers who protested against the imposition of a New Testimony; wherein their protestations and conduct are vindicated, and the irregularity, injustice, and nullity of the censures inflicted on them, manifested: With remarks upon the unfair account of the state of the difference and of these transactions, inserted in the Christian Magazine; and upon the misrepresentations, falsehoods, and aspersions contained in that and in the publication of the Committee's Answers, and other late pamphlets. By A. Bruce, Minister in Whitburn, and Teacher of Theology, by appointment of the General Associate Synod, 8vo. 5s.

Remarks on the Present State of the Lunatic Asylums in Ireland, and on the Number and Condition of the Insane Paupers in that Kingdom; with an Appendix, con-

taining a Number of Original Letters and other Papers connected with the Subject. By Andrew Halliday, M. D. 8vo. 3s. 6d.

The Surveyor's Guide, or a Treatise on Partial Land Surveying, in Seven Parts. By J. Cotes. Second Edition, enlarged. 12mo. 3s. 6d. royal Paper 5s. 6d.

New Observations on the Natural History of Bees, by Francis Huber. Second Edition. 12mo. 6s. 6d.

Letters from Barbary, France, Spain, Portugal, &c. By an English Officer. A new Edition. 2 vols. 8vo. 14s.

Proceedings and Report on the State of the Hospitals at the Military Depot in the Isle of Wight, &c. By Sir I. M. Hayes, Bart. John Hunter, M. D. George Pinckard, M. D. and John Weir, esq. 2s. 6d.

A Letter to the Commissioners of Military Enquiry, explaining the true Constitution of a Medical Staff, the best form of Economy for Hospitals, &c. with a Refutation of Errors and Misrepresentations contained in a Letter by Dr. Bancroft, Army Physician, dated April 28, 1808. By Robert Jackson, M. D. 2s. 6d.

A Survey of Europe, Political, Historical, Topographical, Hydrographical, Military, and Naval; with a descriptive Plan of Operations for curbing the ambition of Bonaparte, and addressed to his Most Gracious Majesty. By M. A. I. S. 5s. 6d.

Asiatic Researches, or Transactions of the Society instituted at Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Vol. 9. 4to. 11. 11s. 6d.

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CORRESPONDENCE.

The Letter respecting our Review of Dr. Middleton on the Greek Article was duly received.

ERRATA.

- P. 774. l. 39. *dele* $\frac{1}{2}$ *ast r* $\frac{1}{2}$ *ast*, and insert *after xaxa*
 775. l. 29. *for* τ *read* $\tau\eta$.
 776. l. 3. *for* $\delta\iota\alpha\theta\eta$ *read* $\delta\iota\alpha\theta\eta$.
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